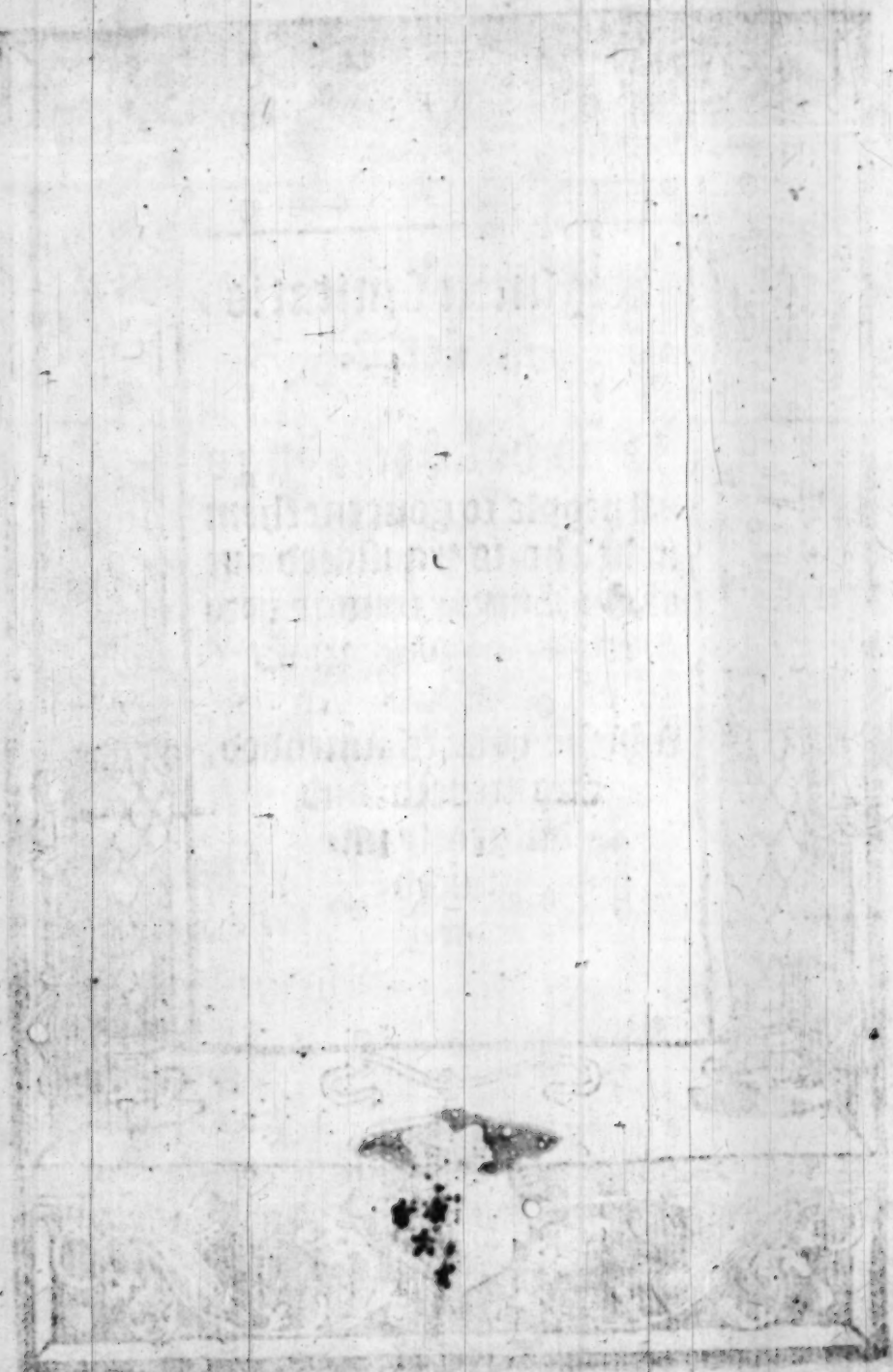


**Regimen sanitatis
Salerni.**

**This boke techynge
all people to gouerne them
in helthe, is translated out
of the Latyne tounge into
englishe by Thomas
Paynell.**

**Whiche boke is amended,
augmented, and
diligently im-
printed.**





To the right excellent and honorable
lorde Iohn Erle of Oxforde/ and hygh
chamberlayne of Englande Thomas
Dapnell gretynge.



Redyng of olde auctours
and stoyres my moost honorable
lorde/ I fynde that men in tyme
paste were of longer lyfe / and of
more prosperous helth / thā they
are now a daies. Whiche thyng
as hit greued me / so in maner hit enforced me /
to seke the cause of this sodeyne and strange al-
teration. For why / hit is wrytten that Adam ly-
ued. 930. yere. The Sibyls of Cumane liued. iij.
C. wynters: Nestor. iij. C. wynters: Arganton/
kyng of Cartelles. iij. C. yeres: And Galen
that famous doctour a. C. and. xl. yeres / but
nowe a daies (alas) if a man may approche to. xl.
or. lx. yeres / men repute hym happy and fortun-
ate. But yet howe manye come therto? To
serche and gyue þ very true reason herof passeth
my small capacite: without I may saye hit be-
bycause we fullfyll nat the commandementes of
all myghtye god / whiche to well wyllynge pers-
oncs are very lyght and of no burden. For our
lorde saythe. My pocke is swete / and my bour-
den lyghte to be borne. Saythe nat the prophet
Dauid / that who so feareth god / and walketh
in his wayes and preceptes / shal se his childers
A.ii. chyldren.

Gen. 8.

Mat. xl.

Psal. 227.

prouer. 3. children. And Salomon sayth. O my chyldren/
 forgette nat my preceptes and lawes / for they
 shal kepe you and prologe your days and yeres.
 psal. 90. And I wyll (saythe our lord god by Dauid)
 lengthen his daies. Than may nat this be a rea-
 sonable cause of this our so short & wretched life:
 Tremely I suppose it be by our misliuynge and
 fylthy synne: whiche beyng so abominable and
 so horryble / is at some tyme the verpe cause of
 corpozall infirmitie / and of shorte lyfe. Sayde
 nat our lord / the phisitian of all phisitians / vn-
 to the sycke man: Nowe I haue healed the / de-
 parte thou from heng: and loke thou synne no
 more / leeste a worse harme happen vpon the:
 Or whether shall I saye / that hit chauncethe
 by our mysse dyete: and to moche surfettnge:
 Tremely / the prouerbe saythe / that there dye
 manye mo by surfette / than by the sword.
 Ecclesiastes 37. Accordynge wherto the wyle man sayth. Sur-
 fette sleethe manye a one: and temperance pro-
 longethe the lyfe. Surfette and diuersytes of
 meates and dynkes / lettynge and corruptynge
 the digestion febleth man / and very ofte causeth
 this shortenys of lyfe. What other thyng but
 mysse diete caused Ptolomeus Philadelphus to
 be so myserably and peynefully vexed with the
 goute (and so as hit is wytten) that nothyng
 coude relese his peyne, sayng deth: What cau-
 sed Antipater / and that noble man Mecenas / to
 be continually vexed with the feuer but y^el diete:
 What

What other thinge infected Aristarcus with the
 dropsy/ but y^e dyete: y^ell dyete (as me thynketh)
 is chiefe cause of all dangerous and intollera-
 ble diseases/ and of the shortenes of mans lyfe.
 Than hit must nedes folowe/ that a temperate
 and a moderate dyete/ p^{ro}longethe mans lyfe/
 and saueth hym from al suche peynfull diseases.
 And therfore Asclepiades that noble physitian/
 p^{ro}fessed. There are. v. necessary thinges to con-
 serue and p^{ro}longe mans p^{ro}sperite and helthe:
 that is abstinence from meate/ abstinence from
 wyne/ rubbynge of the body/ excercise/ and diges-
 tion. O howe holsome is hit than to vse good
 dyete/ to lyue temperately/ to eschewe excelle of
 meates and drynkes. Yea howe greatly are we
 Englishe men bounde to the maisters of the vni-
 uersite of Salerne (Salerne is in the realme
 of Naples) whiche vouchclased in our behalfe
 to compile thus necessarye/ and thus holsome a
 boke: But what auayleth hit/ to haue golde or
 abundance of ryches/ if one can nat vse hit:
 What helpeth costely medicines/ if one receyue
 them nat: So what p^{ro}spereth vs a boke/ be hit
 neuer so expedyent and fructifull/ if we vnder-
 stande hit nat: Wherfore I/ consyderynge the
 frute y^e myght come of this boke/ if hit were tras-
 slated in to the englishe tonge (for why/ euerye
 man vnderstandeth nat the latyne) I thought
 hit were verp^{er} expedyent at some tymes/ for the
 welthe of vniuerne persones to buye my selfe
 A. iij. there

S. necessary
 rythynge
 in regimēt
 of helth.

Salerne

there in. For lerned persons / and suche as haue
great experiēce / nede no instructiōs to diete them
selte nor to cōserue their helth. Yet if suche other
wise and discrete psones / as is your lordshyppe /
by chaunce rede this boke: they may perauē-
ture fynde that shall please them: and that besy-
des theyr owne dyete and custome of lyuynge /
shall be for theyr corpozall welfare & good helth.
I wyl nat / nor hit becometh me nat / to exhorte
your lordshyp with let of other your great busy-
nesses / to rede this my powre translation: but if
per chaunce at your leysure ye rede hit / I hum-
blye desyre and praye your lordshyppe to rede
hit with forgyuenes / And to accepte the same
as hit is worthye.

Here foloweth the table.

To vnderstande this table / Witteth
that euery lettre of the alphabete in þ boke hath
iiii. leaues, and euery leafe is. ii. pages or sydes.
The nombze that stādeth at the lynes ende / shew-
meth what page or syde of the queyze the thyng
is in that ye wolde knowe.

In the queyze of. B.

Howe one shulde kepe his body in helth. i.
Thre generall remedies to conserue helth. iij.
A special medicine for the syght and eyes. v.
Howe to kepe the tethe from stinche & ache. vii.
Hurtes that growe of the after noone slepe. viii.

In

In the queire of. C.
The cause of the heed ache and the diuersyte of
feuers. iij.

Hurtes engendred of after noone slepe. iiij.
The hurtis that be engendred by longe holding
oz retepnyng of wynde in the body. v.

To make a lpght souper: and whether we shuld
eate moze at dyner oz at soupper. vi.

In the queire of. D.

How we shuld nat eat til we haue nede & lust. vi.

That prolongyng of tyme at meate is hurtful/
and howe longe we shulde sytte at dyner. vi.

Whether eatynge of peches be good oz no. viij.

In the queire of. E.

Whether eatynge of peares be good oz no. i.

Whether eatynge of apuls be holsome oz no. ij.

Whether eatynge of mylke be holsome oz no. iij.

To chole mylke / and what mylke is beste. v.

Whether eatynge of chese be holsome oz no. v.

Eatynge of salte meate oz smoke dyped. vi.

Whether eatynge of hartes fleshe / hare fleshe/
gottis fleshe / and ore fleshe / be holsome oz no. vi.

How to chole fleshe / & the goodnes of porke. viij.

In the queire of. F.

The variace of phisitians in choise of fleshe. iij.

What fleshe shulde be sodde and what roasted. v.

What meates nourishe most / & fyrst of egges. v.

How many & p best ways to dresse egges. vi. viij.

Of red wyne: howe wynes vary in colour. viij.

In the queire of. G.

The

The operacion of wines/ and for whom whiche
wyne is best/ for coolyng of thyrst/ heate/ and for
nourysshynge and fattyng of the body. i. ii. iij. iiij.
Of suppyngis or brothis made of good fleshe. iiij.
Of bread: choice of wheate: & of butter milke. v.
Of gottes mylke/ grene chese/ cocke stones/
porke/ and eatynge of braynes. vi. vii.
What braynes are beste/ and what mary. viij.
Why delicious metis be good/ and of reerosted
egges. viij.

In the queire of. H.

Of rype sygges/ and whiche be y best to eate. i.
Of the operatiō of grapes/ & whiche grapes be
the beste. ii.
By what tokes we may knowe good wine. iii.
What hurtis be engedred by swete meates. vii.

In the queire of. I.

What hurtes are engendred by the ouer moche
drynkynge of redde wyne. i. ii. iii.
Remedies agaynst payson/ & first of garlike. iii.
Wherfoze eating of likis and oinions is good. v.
Wherfoze eating of garlyke and nuttis is good/
and what diseases eatynge of nuttes bredeth. vi.
Wherfoze rue is holsome/ & ii. kindis therof. vii.
Of peares and of radyshe rootes. viii.

In the queire of. K.

Of triacle. ii. The choice of holsom ater. ii. iii. iiij.
What is to be done/ whan one is diseased or sicke
by drynkynge of wyne ouer nyghte. v.
What hurtes are engendred of dronkenness. vi.

True

fyue bountyes of wyne moderately dronke. viij.
The pppretes of melancoly and of wyne. viij.

In the queire of L.

Seuen doctrynes to chosse wyne. i. ii. iij. iiij.

Howe we shulde chosse good ale oz bere. v.

One doctrine touchynge the vse of ale. vi.

Diete after the. iij. seasons of the yere. viij. viij.

In the queyre of M.

Why we shuld eat littel meate i somer/ and why

we ought to eschew eatynge of frute in autūne. i.

What herbes be holsome to put in our drinke. iij.

A remedy for parbrakynge on the see. iij.

Howe we may make a cōmon sauce. v. vi. viij.

Of dyuers good sauces for sondry meates. viij.

Wherfore we ought to walsh after meate. viij.

In the queyre of N.

To chosse bread, & y pppretes of good bread. i.

What hurtes must oz newe wynges bredeth. vi.

What hurtis engēdie by drynkynge of water. vi.

In the queire of O.

To chosse foules/ and whiche be most holsom. iij.

What conditions good fysh ought to hane. viij.

In the queire of P.

What tyme and who shuld nat eat fysh. vi.

How we shuld eat & drynke at diner & soup. viij.

In the queire of Q.

What tyme and howe peasen be holsome. ii.

To chosse mylke. iij. The pppretes of butter. vi.

ppretes of whey. viij. The pppretes of chese. viij.

In the queire of R.

To

To drynke lyttel and ofte at meate / and how we
shulde begynne our souper with drynke. ij.
Why we shuld dryke after eatyng of an egge. iij.
Of a nut megge. And wherfore we shuld drynke
wyne after eatyng of peares. v.
Eating of cheris. vi. What prunis are best. viii.

In the queire of S.

For what cause we drynke wyne with peches. i.
Wherfore playsters made of fygges is good. ii.
A playster made of fygges and poppy sede. iii.
What eatyng of fygges engendzeth. iii.
The proprietes of must or newe wyne. iiii.
The. viii. proprietes of good ale or bere. v.
What vtilite cometh by eatyng of rapes. viii.

In the queire of T.

Of the harte and name of beastes. i.
Of the tonge and lyghtes of beastes / and for
what the brayne of an henne is good. ii.
Wherfore eatyng of fenell sede is good. ii.
Wherfore anys sede is good. iii.
The vertue of Spodium, & what thyng it is. iiii.
Of salte / and the holsomnes therof. v.
The hurtes that very salt meates engendze. vi.
The qualytes of all maner talages. viii.

In the queire of U.

For what cause wyne soppes ben holsome. ii.
Why we ought to kepe diete or custome. iii.
The maner of dietes / and whiche they be. vi.
How the phisician shulde mynystre diete. vi.

In the queire of X.

Wherfore

Wherfore coleworces and they? both is good. i.
The proprietes and effectes of mallowes. iii.
Of a mynte and why hit shulde be so called. iiii.
The bounty and vtilite of sage. iiii.
Of the vertue of sage/and of sage wyne. v.
Two kyndes of sage/and whiche is the best. vi.
What are the effectes or proprietes of rewe. viii.
Howe to kyll and rydde the house of fleep. viii.

In the queyre of y.

Of oinions/ and of their sondry operations. ii.
The complection of mustarde seede. iii.
What are y proprietes or effectis of violettis. iiii.
The proprietes or effectes of nettylles. v.
Of isope. vi. of cherfil. vii. & what a caker is. viii

In the queire of a.

Howe the vertue of Celendine is knowen. ii.
Howe to kille wormes in ones eares. iii.
Of saffron/ and the proprietes of lekes. iiii.
Of pepper white/ blacke/ and longe. v.
Foz ache of y bealp. vi. Hurtfulnes of y herfyg. 7
Of hummyngge or syngynge in the eare. viii.

In the queire of b.

Of. xxi. thynges y are hurtful to the eies. ii.
Medicines foz the eies. v. foz the tothe ache. vi.
Howe hozelnes cometh. vi. foz the reume. vii.

In the queire of c.

A medicine foz the fistyle/and nobze of bones. ii.
The nobze of the teth. ii. of the. iiii. humors. iii.

In the queire of d.

Tokens to knowe a sanguine persone. vi.

In

To drynke lyttel and ofte at meate / and how we
shulde begynne our souper with drynke. ij.
Why we shuld dryke after eatyng of an egge. iij.
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Of the harte and mawe of bestes. i.
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Two kyndes of sage/and whiche is the best. vi.
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Of pepper white/ blacke/ and longe. b.
Foz ache of y bealp. vi. Hurtfulnes of y herfyg. 7
Of hummyng or syngynge in the eare. viii.

In the queyre of b.

Of. xxi. thynges y are hurtful to the eies. ii.
Medicines for the eies. b. for the tothe ache. vi.
Howe hozelnes cometh. vi. for the reume. vii.

In the queyre of c.

A medicine for the fistule/and nobze of bones. ii.
The nobze of the teth. ii. of the. iiii. humors. iiii.

In the queyre of d.

Tokens to knowe a sanguine persone. vi.

In

In the queire of e.

Tokens of a fleumatike persone. i.

Tokens of a colerike persone. ij.

Tokens of a melācolp persone. iij.

The colours that folowe the complections. iiii.

Of. xij. tokens oz signes that signify superfluite of bloudde. v.

Tokens oz sygnes / that sygnifye abundance of fleme / and of melancolp. vi.

Of bloudde lettyng and what age is mete / and the vtillites that come therby. vi.

In the queire of f.

What monethes be good to let bloud in. i.

xii. thynges that let bloudde lettynge. ii.

Othet thynges that lette bloudde lettynge. v.

Why many swounde whan they be let bloud. v.

Fyue thynges to be done in bloud lettyng. vii.

In the queire of g.

Thre effectis of bloudde lettynge. i.

What thynges one let bloud shuld eschewe. v.

The best tyme and age to be let bloud. vii.

In the queire of h.

What veines i ver a somer shuld be let blud. iiii.

Fyue vtilytes of bloudde lettynge. v.

In the queire of i.

A medycyne for the heed ache that is caused of drynkyng. ii.

The hurte þ longe fastyng bredeth in somer. iiii.

The hollomnes of vometyng. iiii.

Finis tabule.

Here beginneth this right fruteful and
bery necessarie boke called the Re-
giment of helthe.



*Uglosi regi scripsit tota schola Salerni.
Si Vis incolumem, si Vis te reddere sanū
Curas tolle graues. irasci crede pphanti.
Parce mero. cenato parsi. nō sit tibi dāni
Surgere post epulas. sōnū fuge meridia;*

Non mictum retine. non cōprime fortiter animum. (nā.

Hec bene si serues, tu longo tempore Viues.

A His right frutefull and necessarie
boke was compiled at the instaunce and
foz the vse of the most noble and victorious kinge
of Englande/ & of France/ by all the doctours in
philike of the vniuersite of Salerne. to thentent
man shulde know howe to kepe his body in good
helth. The auctoz in the begynninge of this boke
teacheth. viij. generall doctrynes, y^e whiche here
after be specified and also declared at lēgth. The
fyrst doctryne is that he that desireth helth of bo-
dy must eschew & auoide great charges thought
and care. For thought drieth vp mannes body
hurtinge and leauynge the spiritis in desolacion
and comfoztles: whiche so lefte/ and full of heu-
nes drieth vp the bones. In this doctryne be cō-
prehended melancolines and heuynes/ the whiche
greatly hurte the body: for by their operaciō
the body waxeth leane and colde/ the harte shrin-
keth vp/ the wytte and vnderstandynge waxeth
dulle/

Aut. dist. i.
cap. i. doc.
iii.

Aut. cap.
de vino
et aqua.

dulle / the reason is troubled / and the memoꝛie
vttterly marred . Yet neuerthelesse / it is very ex-
pedient foꝛ fatte and coꝛspe folke / to be sometyme
penspue and heuy / that there by they may mo-
derate the rāke heate of their spirites / and make
their bodyes leaner and moze sklender . The ses-
conde doctrine is to eschewe anger . Foꝛ anger in
lyke maner dꝛyeth bp the body / and excessyuelly
chaffeth & inflameth the membꝛes . And to great
heate (as Auicen saith) dꝛieth bp mans body .
Secondly anger hurteth thozoughe heatynge &
inflammynge of mans harte and it letteth also the
operacions of reason . Some there be that natu-
rally / cyther by sickenes oꝛ chance of poison / are
colde : foꝛ suche folke to be angry is very necessas-
rye foꝛ their bodply helthe / that theyꝝ naturall
hete by suche meanes may be stered bp / gotten /
and kept . The thirde doctrine is to eate & dꝛinke
sobzely : foꝛ eatynge and dꝛynkynge excessyuelly
causeth vs to be vnlusty / dꝛousy / and slouthfull /
hurtpnge & infeblȝge the stomake . Many other
inconueniēcises (as Auicen sayth) groweth and
chāceth thꝛough excessse of meates and dꝛynkes /
as here after shalbe declared . The .iiij. doctrine
is to make a lyght souper . Foꝛ to moche meate
takē at nyght causeth & ingendꝛeth gnawinge &
payne in the bealye / vnquietnes / let of naturall
rest / and other grefes / whiche we fele & se by ex-
periēce : the whiche here after shalbe moze plains-
ly declared . The .v. doctrine is to walke after
meate.

meate. For therby the meate descendeth to þe bot-
tum of the stomake/where (as Auicen sayth) res-
steth the vertue of digestion. For the mouthe of
the stomake desirith fode/ and maketh digestiō.
The. vi. doctrine is to eschewe slepe incontinent
after meate/whiche causeth helth and auoideth
diuers infirmities/as it is after shewed in these
verses: *febris pigrities* &c. The. vii. doctrine is to
make water as ofte as nedeth: For who that ke-
peth or holdeth his water longer than nature re-
quireth/ shall auoide it with great paine: and so
hit may chance that dethe shall folowe/as Auicē
saith. Also to kepe the dregges and superfluite of
mang fode longer than nature requireth/ inge-
deth many incōuenientises in the body. For the
liuer and beyne called meseriakes/ drie vp (for
the moste parte) the humors of the fozsayde sup-
fluite/ and so they be made harde and can nat be
auoided: and thus causeth opilaciōs in the guts
tis and ventosites/ and (so it may chance) it bres-
deth impostumes: as after shal be shewed. The
viii. doctrine is/ that one doȝge his easement & a-
uoidȝge the ordeurs and filth of the body/ shuld
nat moche inforce and cōstraine his fundement:
for so doynge the smerardes & fistule shall greue
hym/ and the fundement many tymes is misfor-
dred & thrust out of his ppe and naturall place.
Finally chauctor sayth/ that who so wyl obserue
the fozsayde doctrines/ shall lyue longe in good
helthe and prosperite.

Auicē. dist.
p. ix. li. iii.
cap. de diffi-
cultate
mingēdi.

Si tibi deficiunt medici, medici tibi fiant

Hec tria, mens leta, requies, moderata dieta.

Here are taught. iij. general remedies to cōserue
in helth all creatures / and specially noble men.
The firste is to liue ioyfully : for ioye and myrthe
causeth man to be yonge & lustye . By moderate
ioye and myrthe youthe is conserued / naturalle
bertue comforted / the witte sharped / & there by
man is more prompt / quicke / and of abilitie to do
all good and honest operacion. For it is nat sayd
without a cause that our ioy and myrth must be
moderate. For whan it is without measure it in
gendreth dethe bothe bodily and goostlye. This
moderate ioy is moste conuenient for them that
haue moche care & trouble . Whiche ioye may be
gotte by the ble of delicate meates and drynkes /
by auoydynge of suche thynges as ingendre me
lancoly. And also (as Auicē sayth in his. xi. boke
& chap. of saylynge of mans hart) by dwellynge
& accompanynge amōge our frendes. The. ii. re
medy is trāquillite of mynde / of vnderstādynge /
and of thoughte. For noble men thozughe theyr
great busyness and charges are moche more gre
ued and troubled than other meane parsonnes.
Great carke of mynde and vnderstandynge dis
troyeth the natural rest of man / whiche is most
expedient for noble men : for they moste comonly
are naturally drye and colerike : and therfore for
them rest and quiet is ryght profitable and con
ueniēt . The. iij. remedy is moderate diete / that
is to

is to eate and dꝛynke moderately. And after shal
be declared what incōueniencēs growe thꝛough
excesse of meates and dꝛynkes.

Lumina mane manus surgens gelida lauet Vnda.

Hac illar modicum pergat. modicum sua membra

Extendat. crinem percat. dentes fricet. ista

Confortant cerebrum, confortant cetera membra.

Note case, sta, pasce / Vel infrigisce minute.

Here are declared. vi. doctrines / whiche comfort
mans bꝛayne and the other membes of the bo
dye. The fyrst is whan we ryse in the mornynge
parly to washe our eies with clere colde water.
The eies wolde be washed to clense away the
ordure and fylthynes that hange in the bꝛies of
them. And Auicē saythe that the soueraynste
thynge to mundifie & clense / and to make sharpe
of syght the eies / is to open them / and so to put &
plunge them in clere water. And againe he saith
that to bathe and plunge the eies in clere water /
and therin to open them / comforteth and conser
ueth the sight / and specially of yonge folke. The
reason why the eies muste be clenſed with colde
water / is bycause euery thynge muste be conser
ued by that that is like it. For Galen saith that
hotte bodys haue nede of hotte medicines / and
colde bodys of colde medicins. Cōsiderynge thā
that mans eies be colde of nature : hit standeth
with reaso that they shuld be washed with colde
water and nat with hotte. The.ii. doctrine is to
washe our hādes whan we rise in the mornynge

B.iii.

for they

Auic. dist.
xiii. li. iii.
cap. de con
serua. ocu
lorū. Idē
dist. iii. ca.
de des. St.

Galen. li.
iii. de reg.

Antic. dist.
p St. si. iiii.
trac. B. ca.
de sumbris.

for they be instrumentes ordeined to kepe and to
mundifie these membris / by the whiche the sup
fluites of the brayne be expelled and auoyded /
as by the nostrils / the eyes / the eares and other
naturall cunditis. And therfoze the handes spe
cially oughte to be washed with colde water. for
þ washynge of the handes with hotte water engē
deth wormes in the bealy: & specially to washe
them in hotte water incontinent after meate / as
Alicen saythe. For the washynge of the handes
in hotte water incontinent after meate draweth
the inwarde & naturall heate of man to the exte
rior partis / and so the digestion is vnperfet: the
whiche vnperfet digestion is the principal cause
that wormes be engendred. The thyrdd doctrine
is to roome a lytell hither and thither whan we
are rysen from reste / that so the superfluites of
the stomake / guttes / and luer / as the grosse
matte of the brine / may þ more spedily be thrust
vnder. The. iiii. doctrine is competently after
reste or slepe to extend and stretche out our han
des / fete / and other lymmes / that the lyfely spi
ritis may come to the vtter partis of the body /
and so cause the spiritis of the brayne to be more
quicke and subtile. The. v. doctrine is to combe
our heed in the moynynge / that the pores of the
heed may be open to auoide suche vapours as
yet by slepe are nat consumed: and also to quickē
the spiritis of the braine. Farthermoze to combe
the heed is very holsome / and specially for aged
men.

men. And Auicenn sayth that to combe the heed
 is holosome / specially for olde men. Therfore one
 shulde dayly and ofte combe his heed. For ofte
 combynge draweth bp the vapours to the superioꝝ
 partis / and so deuideth them from the eies.
 The. vi. doctrine is to washe & purge the tethe.
 For the filthines of the tethe causeth the bꝛethe
 to stꝑke. And of the filthines of the teth groweth
 certeyne vapours / that greatly anoye and hurt
 the brayne. Farthermore the fylthynes of the
 tethe myngledde with the meate / causeth the
 meate to corrupt and putryfe in the stomacke.
 Auicenna enstructeth and teacheth vs howe we
 may kepe the tethe fro ache and stynche. That
 is to washe the mouthe with wyne twyse a moꝝ
 nethe: but to make the bꝛethe swete / it muste be
 boyled with ꝑ roote of spurge. Who so euer vseth
 the foresayde decoction and medycyne shall neuer
 haue the toothe ache. In the laste verse are cer
 teine generall rules: The firste is that after we
 haue washed and bathed our selfe / we must kepe
 vs warme. For than the cundiris of the bodye /
 that is the pores / ben open: by the whiche colde
 wyll perce in to the bodye / and ingendre in vs di
 uers diseases. The. ii. is that after we haue dy
 ned or taken our repast / we muste for a whyle
 stande bp ryght / that so the meate may discende
 downe to the bottum of the stomake / and than
 to walke a litel softly: for hasty mouinge driueth
 naturall hete from the interioꝝ partis to the outs
 warde

Aul. dist. 3.
 li. liii. cap.
 de dobitu.
 Bisus.

Auic. dist.
 lii. li. iii.
 ca. de con
 dent.

warde/and causeth yll digestiō. The.iii.is þ one
of colde complexion shulde nat warme hym selve
to sodaynly/ but by lytell and lptell: for sodayne
change hurteth nature: as Galen saythe in the
glose of this canon, Secundum multum et repente &c.
All stronge thynges and of extreme nature cor-
rupt the bodye.

*Sit brevis aut nullus tibi somnus meridianus.
febris, pigrities, capitis dolor, atque catarrhus
hec tibi proueniunt ex somno meridiano.*

Here he teacheth that. iiij.inconuenientices are
ingēdred by the slepinge at after none. First the
after none slepe causeth and ingendzeth feuers
by reason of opilations. For the naturall hete &
spirite of mā by day draweth to þ outward ptis
of the body: and therfore digestion by day is but
feble: But whan þ natural heate and spiritis of
man drawe to the inwarde partis of the bodye:
than thozughe theyr mocion the naturall heate
is stered bp: and therfore the nyght is the very
season of perfit digestion: and the vndigested &
rawe humors are the cause of opilatiōs/ whiche
opilations engendre feuers/ as Auicen sayth.
Secondly the after none slepe causeth man to be
slouthful in his operations and busynes/ by the
reason aforesaid/ for grosse humors & vndigested
cause mans spiritis slowly to moue the bodye.
For as a subtile quicke spirite causeth lyghtnes
of body/ so a lumpythe or a heuy spirite causeth a
suggishe body. Thyrdly/ the after none slepe en-
gendzeth

*Aul. dist. 1.
li. iiii. cap.
de putri.*

gedrith heed ache: For the gros and vndigested
meate that remaineth in the stomake doth lyft
vp to the brayne gros vapours the whiche trou-
ble and greue hit. And of very consequens, if va-
pours of grosse mattier be stered vp and caused/
they must also be gros. For Galen saythe in the
glose of this aphorisme: Qui cresunt &c. that hit
muste nedes folowe / that all thynges be lyke
those thynges / of whom they be engedred. The
iiij. inconuenience is the pose and reume. Reu-
mes be humors that rounne from one membre
to an nother / and as they rounne to diuers par-
tis of the body / so they haue diuers names. For
whan the reume cometh to the lightes / they be
called catarrhi: and whan they rounne to the che-
kes / they be called branchus: and whan they
rounne to the nose / they are called corizam: as
it apereth in these verses:

*Si fluit ad pectus / dicatur reuma catarrus /
Ad fauces branchus / ad nares dico corizam.*

But besides the reasons of the diseases befoze re-
herfed / there be many other reasons / and moze
effectual. The cause of the first incōueniēce that
is of feuers / whiche some tyme are called putri-
fied feuers / and some tyme feuers effimeras.
A feuer effimere is engendred of vapours and
smudge fumes kept and retained after the after
noone slepe / the whiche absteynyng from slepe
is wont to consume. Galen sayth, that these fe-
uers effimeras come through sayntnesse / dizon-

C

kenes /

The cause
of heed
ache.

The diuer
site of fe-
uers.

A feuer effi-
meras is a
dayly feuer.

Gal. de aris-
curatiua ad
Glauc. i.

Gal. de arte
curatiua ad
Glaucon. l.

hēnes / anger / furlousnes / inwarde sojorne / and
other beheiment cares of the mynde: and the fe-
uers that come by inflammation of the preuep
membres are of the same kynde. These feuers
be soone cured as by baynpnge and customable
diete. The putrified feuer is ingendred of the
humidites in man vndigested / and augmented
by the after none slepe. Galen sayth that feuers
engēdred of corruption of humors are called pu-
trified feuers. The. ij. inconuenience that is to
be slowe in operation and mocions / chanceth by
reason that by the after none slepe the humidis-
tes / and fumes in man are reteined about the
mus kpls / beynges / and ioyntis / and eke causeth
the forsayd membres to be astonped and a slepe:
and therfore the bodye after dyner is slowe and
heuy in operacions. The thyrde inconuenience
(that is the heed ache) cometh / as is before des-
clared in the. ij. inconuenience: that is to saye /
by the humidites and vapours reteined in the
body thorough slepe and rest: whiche by suche
meanes are troubled and moued towarde the
brayne / and so cause the heed ache. The. iiii. in-
conuenience (that is the catar) signifieng all
maner of reumes / chanceth to man and greatly
greueth hym / thorough vapours and fumes /
whiche are wont to be dissolued and cōsumed by
watche / and by reason of slepe they drawe to the
inwarde partis of man / and fume bpward to
warde the brayne: whiche fumes ingrossed by
colde /

colde/retourne to the lowe partis cāterrisang of
mans body. Quicn allegeth many other incon
ueniēces and diseases engendred of the after
noone slepe. The firste disease is the gout and
palsey. the whiche greue vs/ by reason that the
humidites/that are wont to be dried bp and con
sumed by the heate of the sonne and by watche/
do remayne still in the bodye. The seconde is
the couloz/ and corruption of the face/ thorough
the watrishe humidites lyke vnto mans brine
myngled with the bludde/ Whiche watrishe hu
midites are wont to be wasted and consumed by
watche/ and by reason of sleppnge they ascende
with the bloud towarde the brayne and the face
and so they cause the face to swelle/ and to waxe
pale. The thirde inconuenience/ is that after
none slepe ingēdreteth the splene/and p by the ke
pyng in of the grosse melancoly humors by the
day rest. For as watche with p heate of the day
(whiche doth open) ggueth mouynge and way
to melancoly humors by the strayte cūditēs of
the body: so the day slepe letteth and distroyeth
the passages and propre wayes of them: and spe
cially it distroyeth and stoppeth the cūditēs that
come from the splene to the mouthe of the stoma
ke/ that are ordeyned to prouoke mans apeteite/
by whiche cūditēs al melancoly superfluitēs are
wont cōmonly to be clarified. The .iiij. hurte
is that the after noone slepe mollifyeth the bey
nes by cause that the humidites the whiche are

C.ii,

wonte

Aulc. dist.
p.iii. li. i.
doc. ii. cap.
ix.

wonte to be dissolued by the day watche / can nat
be resolued : whiche so remaynyng in mans bo-
dy do drie by the veynes. The. v. inconuence is /
that man by reason of rest or slepe / loseth his ap-
petite / for lacke of resolution of the humours :
whiche resolution is chiefe and principall cause
of the appetite. Another reason is that the res-
plenishyng and fyllpge of the stomake with fu-
mes and humidites mollifieth and shutteth the
mouthe therof. The. vi. inconueniēce that after
noone slepe dothe engendre / is impostumes / by
meanes of humidites ecreased by the day slepe /
by whiche drawe to one membre or other / and so
cause it to swelle. Auicenn sayth / that besydes all
these aforesayde there be two other speciall cau-
ses that proue the after none slepe to be hurtful.
The fyrste is / that the day rest is soone corrup-
ted / bycause the heate of the day draweth the cor-
porall heate to the exterior partis of man : but
the nyght rest doth cleene contrarie : for it draweth
the corporall heate of man towarde the inwarde
partis. Of the whiche two motions there is en-
gendred a violent motion that distourbeth the na-
ture. And therfore they that wyl slepe and rest
them by day : are counsayled to slepe in darke
places / and in shadowe. The. ii. cause is that by
day reste maketh a man vnlusty / drousy / and
as halfe a ferde / and that by the changinge of na-
ture from his olde custome / that is from diges-
tion of his meate : yet nat withstandyng that
the

the after noone rest or slepe is generally dyspre-
sed, & the nyght rest greatly comended & prey-
sed, yet the slepe that is taken in the moynynge. iij.
houres before the sonne rysynge / and. iij. houres
after the sonne is risen / is nat to be dyspre-
sed: As Hippocrates sayth in his. ij. boke of pronost.
Slepe conuenient and naturall taken by nyght
or by day is allowable / and contrary is hurtful:
but the moynynge slepe of al the day is lest wor-
thy dysprese. And all be hit the day slepe and at
after noone are forbidden by olde fathers and doc-
tours / yet for all that / nowe adayes slepe taken
in the day tyme is nat greatly to be blamed spe-
cially as Bartrutius sayth / if these. v. condici-
ons ther in be diligently obserued. The fyrste is
if it be customably vsed: The. ij. is that it be nat
taken immediatly after dyner. The. iij. is that
one slepe nat with his heed lienge lowe. The. 4.
is nat to slepe to longe. The. v. nat to be waked
sodeynly and ferfully / but with good moderatiō.

Quatuor ex Vento Veniunt in Ventre retento.

Spasmus, hidrops, colica, Vertigo, quatuor ista.

Here are declared. iij. inconueniencis or diseases
that come by to longe holdinge of wynde in mā's
bodye. The fyrste is called the crampe. The
ventosities of the body / rounne ofte amonge the
iointes and beines and fylleth them with wynde.
Of the whiche fyllynge cometh retraction and
wynkelinge to gether of þe beynes. And Auicen
sayth that the crampe is a diseale that lyeth in

Aui. dist. ii

C. iij. the

the beynes: by the whiche the membres of man
moue and extende them selfe. This crampe is
diuers: one is caused by replenyshynge: wher
by the membre is made shorte and greate/ and
wrynkelynge to gether lyke lether/ or a harpe
strynge/ though the matter replenyshynge the
membres. This maner of crāpe cometh sodaynly.
There is a nother kynde of the crampe moche
lyke a taboret: whiche inforceth the membre af
ter his lengthe and largenes to crompt to ge
ther lyke parchement caste in the fire. This ma
ner of crampe cometh slowly. The seconde incon
uenience is called the dropse a materiall disease
engēdzed of a very colde matter/ whiche entreteth
and enflateth the membres or places of a mans
body/ whiche is the regumēt/ that is the diges
tion of the food and humors as in the stomake/
the lyuer and boide places about the bealy.
For dropse ner engendzeth/ but whan the ly
uer is corrupt/ son of the bloudde. There
be. iij. spices of dropse. Iposarca/ asclides/ and
tympanites: and of the tympany this. is. incon
ueniences are vnderstāde. A tympany (as saith
maister Bartruce) is ingendzēd of an ylle com
plexion/ by coldenes of the stomake and lyuer/
whiche wyl nat suffre mans dzyne or meate to
be conuerted in to good humours/ but tourneth
them in to ventosites/ whiche if they be auoided
by belchynge/ by swette/ or other wyse they wyl
stoppe the wayes of voydance. Also these ventos
sites

litleſſe gether to gyther betwene the places of the
 bealy called mirac / and ſiphax / and there they
 ingendꝛe the dropſye . The. iij. inconuenience is
 called the colycke / a perillous / and a paynefull
 diſeaſe / it is ingendꝛed in a gutte named colon.
 Lyke as the diſeaſe called ilica / is ingendꝛed in
 one of the guttes called ylion. And theſe. iij. diſeaſ-
 ſes are engendꝛed by ventoliſites cloſed in the gut-
 tes. The. iiij. incōueniēce and diſeaſe is the heed
 ache called vertigo : ꝑ whiche maketh aman to
 wene that the worlde tournethe : the ventoliſites
 whiche drawe to the bꝛaine and mixt them with
 the lyfely ſpiritis / cauſe the ſayde diſeaſe called
 vertigo / whiche as the name declareth is a tur-
 nyng or a ſwymyng in the heed : and as Galen
 ſayth / they that haue the ſayde infirmite / are
 ſoone aſtonyed / and with a lyttell tournyng as
 bout they ſal downe. And Auicen reherſeth theſe
 inconueniences with other : and he ſaythe that
 ventoliſites kept longe / cauſe and ingēdꝛe the col-
 lycke by reaſon they aſſend and gether to gether /
 feblyſhyng the guttes . And ſom tyme they in-
 gēdꝛe ꝑ dropſy / & ſome tyme darkenes of ſyght /
 and ſome tyme the megryme / and ſome tyme
 the fallynge yuel / and ſome tyme it rūneth vnto
 the iopntes and cauſeth the crampe.

Gal. de ſo-
 cis aff. ca.
 lviij.

Auicē diſt.
 p. lvi.

Ex magna cena, ſtomacho fit maxima pena

Ut ſit nocte ſenis, ſit tibi cena breuis.

Here we be taught to make a lyght ſouper . For
 to moche meate letteth mans naturall reſt / and
 cauſeth

causeth anguyſhe and gnawynge in the bealpe/
and causeth the face to bzeake out: and maketh
one to haue a heuye heed in the moznynge/ and
an vnſauery mouth. Here this queſtion cometh
well to purpoſe. Whether a man ſhulde eate
moze at dyner oz at ſouper: For a diſſinicion here
of/ it is to be noted: that after the quantite of the
bodye moze oz leſſe/ meate is conuenient at ſou-
per/ oz at dyner. For eyther the bodyes be holle
and ſounde/ oz elles ſicke. If they be ſicke eyther
they inclpne to matteriall ſickenes oz to vnmat-
teriall: If the ſickenes be nat cauſed thorough
ſome humoz/ one may eate the moze at ſouper
bycauſe in ſuche ſyckenelles/ nature onely endes
uereth to digeſte the meate. If the ſyckenes be
matteriall / one may eate the moze at dyner/ as
it is declared in the. iiii. treatiſe in the. v. chap.
of the curation of fallinge ſickenes on this wyſe:
He that can nat be ſufficed with one meale in a
day/ becauſe he his other wyſe accuſtomed/ he
muſte deupde his meate in to thze partiſ/ and
eate. ij. partiſ at diner/ and the other parte after
tēperate exerciſe at ſouper. The reaſon herof is
this, At ſuche ſeaſon the feble nature hath helpe
by the naturall heate of the ſonne to digeſte/ and
the ſupfluites ther by are moze reſolued/ wher-
foze the refection ſhulde be larger at diner than
at ſouper. And moze ouer bycauſe the heate of
the day/ whiche cauſeth digeſtiō/ iopneth with
the naturall heate of mānes body / there are by
day

Day. ij. sondre heates to helpe the digestion: but
it is nat so in the nyght. Like wyle nature en-
deuereth her by night to digest the superfluites.
And therfore she shulde nat be hyndred with the
digestynge of to moche meate. And though it
be so that the naturall heate of man is in many
thynges fortified in the nyght: as by retraction
of the spiritis and reductiō of slepe: yet that selfe
heate can nat digest. ij. diuers thynges/ as the
meate/ and y^e supfluites. Than it foloweth that
suche folke shulde eate lesse at souper than at dy-
ner. If the bodyes of suche folke seme hole/ or el-
les if they be very hole/strong/ and without any
sēibilitie of superfluites/ auoydinge all throughe
theyr bigour and strength/ as nyghty bygge
men: suche may eate more at soupper. For the
nature of these bodyes labour only by nyght to
digest the meate receyued: and nat to rype the
supfluites: for in a maner they haue none. Also
they labour only to fortifie theyr bodies/ whiche
waxeth more stronger by nyghte than by daye:
bicause the bloud and corporall spiritis be inges-
dred by nyght in a more quantite/ and better de-
uided throughe out the bodye. If the bodies be
nat greatly disposed to helth/ as is rehersed: but
are disposed to be lyghtly sicke: Than whether
they trauaile and labour sore continually with
theyr armes and handes or nat: hit is best they
eate more at dyner than at soupper. For meate
is nat onely taken to nourishe & restore the body:

¶

but

but also to make moyste / and to ouer spraye
and water the membes / that through great la-
bour and trauayle they waxe nat drie : and lyke
wyle to withstande the dissolution / of naturall
heate . Noz suche trauayle and labour lettethe
nat theyr true digestion . For we se by experience
that they eate twyle or thryse in a day with good
appetite / and good digestion . If the bodyes be
nat apte noz disposed to labour continually / as
the bodyes afoze reherled / hit may chance two
wayes : For eyther they labour very soze / but
nat continually : or elles they labour febly : wher
by supfluites encrease . They þ trauayle moche
as in ridunge or goynge about theyr worldy bus-
synes / shulde eate moze at soupp than at dyner :
bicause the vnaccustomed great trauayle wolde
nat suffre the meate take at dyner to digest / but
doth corrupte it . Yea & farther throughe supflus-
ous mocion the natural heate is dissolued & spred
in euery mebre of the body / whiche in the nyght
draweth to the inwarde partys of the body / & is
the principall cause of good digestion . And ther-
fore a good & a large soupp is moze expedient for
them thā a large dyner . Also the same parsons
were nat brought vp before this season in suche
great trauayle : & therfore theyr bodyes are full
of humidites : whiche littell meate at dyner may
resyste the resolutions caused by great motions
and trauayle . But in case they trauayle lyttell
and easely by the waye / to eate moze at dyner
than

than at souper is best: as hit is declared in sicke
 bodyes/ for they most comonly are feble bothe of
 complection and of digestion/ and the heate and
 lyght of the sonne dothe comforte theyr naturall
 heate and spirites. Also the reason herof is this/
 the cozpozall cundites and passages by daye are
 open: wherfore the superfluites of the body are
 sooner expelled by day than by nyghte. Farther
 they ought to eate but lyttel meate by nyght: for
 than nature is greatly occupied to digest rawe
 humours: the whiche slepe must digest & bringe
 to good poynt. And though the digestiō to digest
 and great repletions of meates / and the supers
 fluous humours be holpe by the nyght: Yet nes
 uer the lesse/ the streingthynge therof is nat suf
 ficient to digest great repletions of meates/ and
 also superfluous humours. And weteth well/
 that custome in eatynge moche or littel at dyner
 or souper / ought to be regarded and kept. For
 custome is good and necessary both for helthe of
 the body/ and to cure sickenes: as Galen sayth:
 For sodayn change of custome is very hurtfull/
 and specially for olde folkes. For nature can nat
 beare nor yet suffre sodeyne mutation. But as
 Galen sayth the alteration that is done by lyttel
 and lyttell is sure inoughe. And thus it is well
 proued/ that we ought to eate moze at diner thā
 at souper: and that bycause sickeneses are most
 commonly materialles/ yet for all that/ if a man
 coude be contented with one repast in a daye/ it

D.ii.

Wers

Galen. lib. 4.
 de morbis
 curandis.

Galen. in sect
 do aphorism.
 Hippocratis.

Auicē. dist.
iii. li. 3. ca.
de his que
nocent hos
marso.

Galen. in. f.
apho. hīp.

were better to take it at soupper thā at dyner: so
that he be nat diseased i the eies/oz in the bzaine:
foz than it were better to take it at diner/than at
soupper. Foz the repletion of the soupper/hur-
tethe soze the bzayne and the eies. And witteth
well that nat onely the repletion of the soupper
hurteth the stomake/but also all maner of other
repletions. Foz they ingēdre opilations/feuers/
putrifiactiōs/the lepre/ & vndigested humours.
And Auicen sayth/ that all maner of repletions
hurt the stomake: noz the great eater by reple-
tion augmenteth nat his bodye/foz he digesteth
nat his meate: but he that eateth moderately/
hath alwayes some apeteite / and increaseth his
body: foz he digesteth well his meate. Therfore
we ought to take good hede we hurt nat our stō-
make by ouer moche repleciō: noz that we make
nat our selfe pourcy/and the pulse to beate moze
vehemently. In like maner repletion that ingē-
drieth lothynge of meate/ought principally to be
eschewed/but specially whā it cometh of pl meas-
tes. Foz if hit come by pl meates/hit ingendrieth
payne in the ioyntes/in the raynes/ in the lyuer
and the gowte/ and generally all other fleumas-
tyke diseases. And if it come by clene meates: it
ingendrieth sharpe feuers & hotte impostumes.
It foloweth than that this repletion must be es-
schewed aboue all other thynges. Foz as Galen
sayth/ ouer moche repletion pretendeth strang-
lynge oz sodayne dethe. Secōdly we must take
hede

hede we ouer fylle nat our stomakes and btterly
distroie our appetite: but we must kepe some ap
petite: and in especiall they that haue a stronge
and a good appetite. Some ther be that haue a
feble appetite / and these ought to eate moze thā
they? appetite requireth.

*Tu nunq̄ comedas, stomachum nisi noueris ante
purgatum / Vacuumque cibo quem sumpseris ante*

Ex desiderio poteris cognoscere certo

Hec tria sunt signa subtilis in ore dieta.

Here are certeine cōmandementes / the whiche
he that desyreth his helth / muste of necessite ob
serue and kepe moze duely than eate or dꝛynke.

The firste is / he shulde eate no maner of meates
without his stomake be net / and purged of al yll
humours / by vomit or other cōuenient wayes.

For if a man receyue meate in to his stomake: in
the whiche are corrupt humours / they wyl min
gle them selfe to gether and cause y meate new
ly eaten to corrupte. The seconde is / to eate no
moze tꝓll the fyrste meate that is eaten be diges
ted and auopded out of the stomake. For there
is nothyng moze hurtfull to mans bodye / than
to resceyue meate vpon meate that is but onely
begunne to be digested. For the meate last takē
shall let the digestion of that that was first eatē /
and the digestion of the meate first taken / shalbe
first fynyshe: whiche departeth to the lyuer by
the beines called meseraikes / and ther with ca
rieth the meate laste taken nat yet wel digested.

Wherof

*Galen. in 2.
phor. lib. 1.*

*Avicenna. lib. 1.
doctr. 11. cap.
de co. quod 10.*

Wherof rawe humours and vndigested be multiplied in mans bodye. Farther in the texte are put. ii. tokens / to knowe whan the stomake is boyde of the meate befoze eaten. The fyrste is verye hunger. And foze a knowlege hereof / witteyth well that there is. ii. maner of hungers / verye hunger / and feined hunger. Verye hunger is discriued by Galen in this wise. Verye hunger (saythe he) is whan a man nedeth meate: But feined hūger is an appetite to haue meate / though he the body haue no nede therof. And as verye hunger cometh by contraction and corruption of the veynes pcedynge from y^e mouth of the stomake / by sugillation of the membes nedynge meate: so in lyke wyse feined hūger is wonte to be caused of them that constrayne that they shuld prouoke the mouth of the stomake / the membes haupnge no nede of foode / as by colde thynges harde oze sharpe. And of this signe and seconde precept precedent / Auicenna saythe: No man ought to eate but after he hath a luste: Noze he shulde nat tarie longe therein whan luste pricketh / onles it be a feined luste / as the luste of dronkerdes / oze suche whose stomakes abozreth meate. Foze to endure hūger longe doth fylle the stomake full of putrified and corrupt humours. And after in the same chap. he sayth: that who so euer loue theyr helthe / shulde neuer eate tyll they haue a sure luste: noze tyll theyr stomacke & vppmost entrailes be boyded of the fyrste foode that

that they take. For the daungerous thyng that
may chance a mans body / is to receyue meate
vpon vndigested meate. The secōde thyng that
signifieth true luste / or very hunger / is skelender
diete precedent: that is small sustinaunce before
taken: for whan hunger foloweth ther vpon / it
is very true hūger. Farthermore ye shal vnder
stande / that to eate moche and of sondry meates
myngled to gether at one repaste or refection / is
worste of all / as fleshe and fysh / chekyng / and
porke: and after to plonge the tyme in eatynge:
For the fyrste meate begynneth now to digeste /
whā the other meates are serued in to the table:
and so the partis of the meate be vnyke in diges
tion: So that the fyrste taken are digested / er
the laste that is eatē come to the middes of their
digestynge: And this causeth that some partis
corrupt other some. And of this thyng Auicen
warneth sayenge: There is nothyng more dan
gerous than to mingle diuers meates & sustinā
ces to gether: and after to prolonge the tyme in
eatynge. For whan the laste meate is receyued /
the fyrste is welnere digested. Therfore the sayd
meates in diuers of theyr partis (as touchinge
digestiō) be nat like. But yet witteth well / that
prolongynge of tyme in eatynge moderately (as
an houre space) to chaw & swalowe our meate
well / is allowable / and helpeth moche to the con
seruation of helth. For good chawynge and swa
lowynge downe is as halfe a digestion: And yll
chawynge

The knowles
ge of true luste
or very hūger

Auicen. lib. ii.
doctr. ii. cap.
de co. 16.

chawþg doth either let digestiõ oz els doth great
ly hyndre it. But plonge of tyme in eatpng/
with talkpge and tellyng of tales. ii. oz. iii. hou
res/ is ryght hurtfull: and therof are ingendred
the diseases befoze reherſed.

Perſica, poma, pira, lac caſeus, et caro ſaſſa,

Et caro ſeruina, ſeporina, caprina, bouina.

Hec melancolica ſunt, infirmis inimica.

*Gal. ii. as
ſimēt. cap.
ly.*

Here are declared. x. maner of meates oz foodes
that ingendre melancoly/ and are vnholſome for
ſicke folkes. Of the whiche the fyrſte is eatpge
of peches: Wherof Galen ſaythe/ the ieuce of pe
ches/ and their materiall ſubſtance is ſoone cor
rupted and vtterly yll. Wherfoze they ought nat
as ſome ſay/ to be eaten after other meates. For
they ſwymme aboue/ and ſoone corrupte. But
this ought to be mynded / whiche is a cõmune
thyng / that all that is moyſte / ſlyppery / and
lyghtly gothe vnder / ſhulde be eaten fyrſte: and
ſo ſhulde peches/ whiche ſwiftly go to þ bottum
of the ſtomake/ & make way for the meatis that
come after. But whan they be eaten laſte / they
both corrupt them ſelfe & alſo the other meates.
And thus it apereth/ that this ſaienge ought to
be vnderſtande of peches eaten after other mea
tes. For whan they be eaten befoze meate/ they
be good for the ſtomake/ and they mollyfy the
bealy/ and prouoke the appetite: as Auicē ſayth:
Kype peches be good for the ſtomake and cau
ſethe one to haue an appetite to meate. And far
ther

*Aul. ii. caſſi
cap. de per
ſicis.*

ther he sayth: They ought nat to be eaten after
 other meate: for thā they corrupt/ but they must
 be eatē befoze. Like wyle Serapio/ in the chap-
 tre of peches/ by auctorite of Dioscorides sayth:
 Rype peches are good for the stomake/ and they
 mollifye the bealy: But whan they be nat rype
 they make a man costive: and whan they be drie
 they bynde sozer. And a decoction made of drie
 peches and so dronken/ doth let the flowynge of
 humidites to the stomake and bealpe. And the
 poudre of peches cast vpon the place where one
 bledeth/ stancheth the bledynge. And al though
 peches haue these medicinable vtues afozsayd:
 yet bycause they engendze putrified humours/
 they be hurtfull to sicke folkes/ & specially whan
 they be nat taken dewly. Perches be colde in the
 first degree/ & moiste in the seconde. Dioscorides
 saythe/ that rype peches ben holsome bothe for
 the stomake and bealpe. The seconde thyng is
 peres/ or eatynge of peres. The cause is/ for pe-
 res (and generally all maner of newe and rawe
 frute) fylle the bludde with water/ that boyleth
 vp in the bodye: And so preparethe and causeth
 the bludde to putrify/ and by consequens is hurt
 full for sycke folkes. Peres as Auicenn sayth/ en-
 gendze the colicke. But yet peres aboue al frute
 make folke fatte. And therfoze hogges fed with
 peres/ are made fatter thā with any other frute.
 And bycause peres engendze ventosites/ and so
 cause the colycke: therfoze they be vled to be eas-

To stanche
 bloudde.

Diosc. li. i. de
 medic. mat.

Eatynge
 of peres.

Auic. li. iiii. de
 cap. de pyra

E

ten

Diosc. li. i. de
medic. mat.
Pli. in de nat.
hist. lib. xliii.
cap. vii.

Auic. ii. can.
cap. primo.

ten with suche frute that breake oz auoide ventosities: oz elles to withstande the yll operation of these frutes/ dypnke after them / a draughte of olde wine of good sauour. And the sweter sauour that peres haue/ and the moze doulce/ the better they be. And also sodde peres be better thā rawe and they may be sodde with anys sede/ fenel sede and sugre. Dioscorides sayth/ that it is hurtfull to eate peres fastynge. Plinyus sayth/ it is an heuy meate of all peres/ though they be in helth that eate them. The thirde thyng is eatynge of apples: of whiche as Auicen saythe/ to eate often and moche/ causeth ache of the senowes. And also apples haue an yll proprete/ for they engendre ventosities in the secōde digestion/ wherfore they be vnholosome for sicke folkes. And also for lyke cause/ as hit is befoze reherled of peres. And these sayenges touchynge the vnholomesnes of peres and apples/ ought especially to be vnderstande whan they be rawe/ and nat whan they be sodde oz roasted. And nat onely these frutes shulde be eschewed of them that be sicke/ but also all other frutes that fyll the bloud with boylunge water: as newe frute/ of whiche the ieuice boyleth in a mannes body/ as hit were muste oz newe wyne. For ye may se by experiēce/ that the ieuice of newe gethered frute boyleth whan it is put in a vessell/ by reason of the heate of the softe that remayneth in them after theyr rypynge. These newe frutes/ through boylunge of theyr ieuice/

feuce cause the bloud to putrifie: all though they
 comfozte a mannes bodye with theyr moyſture/
 whan they be eaten. And for this cause moſt ſpe
 cially Auicen forbiddeth them eatynge of frute/
 that haue the ague. For he ſayth that all frutes
 hurte them that haue the ague/through theyr
 boylpunge and corruptynge in the ſtomake. The
 iiii. thyng is eatynge of mylke: the cauſe why
 eatynge of mylke is nat good / is by cauſe it is
 lyghtly corrupted / and tourneth vnto fume or
 ſharpenes in the ſtomake / as in theyr ſtomake
 ſpecially / that are dyſeaſed with putryfied fe
 uers: and therfore they that haue a putryfied
 feuer are forbiddyn eatynge of mylke. And as
 Hippocrates ſayth / it is hurtful for them to eate
 mylke that haue the heed ache / for them whoſe
 guttis ſuſpenſed / do rumble / and for them that
 be very thyſty. Yet nat withſtandynge in ſome
 diſeaſes Hippocrates ſayth / mylke is agreable:
 as for them that haue the tyſke / the feuer etike /
 and for them that be in a conſumpcion. And alſo
 hereafter ſolowynge ſome thyng more ſhall be
 ſaid whā we come to Lac eſſicis &c. And although
 mylke in the forſayde diſeaſes is blamed / yet in
 them that be holle it is allowable / and that if it
 be well digeſted in the ſtomacke and lyuer. And
 Galen ſayth / that mylke well ſodde dothe bothe
 noziſhe and ingendze good humours. Alſo milke
 by reaſon that it is wattryſhe / hit waſſeth the
 entrayles: and by reaſon it is buttry / hit mundi
 fyeth /

E. ij.

fyeth /

Auic. diſt. l. iiii
 cap. de vniuer
 ſali cura.

Hip. aphor. l. i
 Lac dare ca
 put dolentia
 bus. &c.

Gal. in aphe
 ſip. lib. 7.

keth / and strueth agaynst venomous humours:
 and moysteth the membres / and alleuiateth the
 griefes of the brest: and hit dothe mytygate the
 shotinge or prickynge of the longes / guttes / rei-
 nes / entrailes / and of the bladder: and it is good
 agaynst pryckynge humours in the entraples.
 Farther more mylke is good for temperate bo-
 dyes / whose stomake is cleane from colerpyke and
 fleugmatyke humours. For vnto suche folkes
 mylke well digested is great noysynge / hit en-
 gendzeth good bloudde / it noysyeth the body /
 and conuenientlye moysteth and maketh fayre
 the exterior partes: as Isaac sayth / in the vni-
 uersall dyetis. And there also he sayth by aucto-
 rite of Rufus: that they that wyl drinke milke /
 must drinke hit fastynge: and it must be dronke
 hotte from the cowe: and to eat nothyng tyll
 that be dygested: nor one shulde nat thā labour
 nor steē about moche. Yet seldome or at no tyme
 one shulde forbear walkynge / but thā one must
 walke an easye pace / tyll he perceyue hit be de-
 scēded to the bottum of the stomake. But mylke
 is vnholysome for these bodyes that be distempe-
 red. For in hotte bodyes it is soone turned in to
 colericke fumosite. In suche as be colde / hit tour-
 neth to sharpenes and putrification. Also mylke
 is vnholysome for an vnclene stomake: for therein
 hit corrupteth. Galen saythe / that he knewe a
 man / that of the dayly vse of mylke had a stone
 bredde in the raynes of his backe. And a nother
 that

Salubritate
 nitate men
 as lib. 7.

that losse all his tethe. And some he knewe that
 bled to eate mylke contynually without hurte.
 yea to some it was moche holsome/as to an hus-
 bande man that lyued aboue a. C. yere/ and his
 most foode was mylke: and a nother y thought
 to do like wyse/ founde it alway hurtfull to hym.
 Touchynge the choyce of mylke/ hit is to be no-
 ted/that meane milke is to be chosen for nourish-
 ment/and nat thynne mylke/as mylke of a ca-
 mell/or of an asse: noz the moste fatte and grosse
 is nat to be chosen/as mylke of kyne and shepe:
 wherfore gootte is mylke shulde be chosen. For it
 is nat so wattryshe as camels mylke: the whis-
 che is nat apte to nouryshe/by reason of humi-
 dityte/ and hit maketh a man to laske: For hit is
 nat so fatte/noz so grosse/noz so full of cruddes
 and butter/as cowe milke and shepes mylke is:
 whiche by reason of theyr fatnes stoppe the ve-
 nes/and engendre ventosytes: and is moze har-
 der of digestion than is requesite in y governace
 of helth. Therfore mylke of a gootte/nat to nere
 kiddys ge tyme noz to farre from it/and that goth
 in a good pasture/ and whan pastures be at the
 best/shulde be chosen. The pastures as Galen
 saythe/where the bestes goo/helpe moche the
 goodnes of the milke. The. v. thinge is eatynge
 of chese: and it may be vnderstande of all sortes
 of chese/ but specially of olde chese. The reason
 is/ because newe chese is colde/ moyste/ and of
 grosse substance/and harde of digestion: and en-
 gendreth

Choyce of
 mylke

Sale. defu-
 nitate mem-
 da libroy.

Eatynge
 of chese

What chese
is beste.

Salt meate.

Cale. de locis
affectis li. 3.

Avic. ff. 1. doc.
ii. cap. xv.

gendzeth opilations and the stone: and helpeth
oz conserueth mā's helthe (by waye of nouryshe-
ment) but verpe lyttell oz nothyng. And olde
chese is hotte and drie/ by reason of the salte ther
in/ hit causeth digestion: but yet of it selfe/ it is
harde of digestyon/ and of small nouryshe-
ment/ and hurteth the stomake/ and dryeth ouer sore/
and agreeth woꝛs than newe chese. But chese
betwene bothe/ neyther newe noꝛ olde/ nat to
toughe/ noꝛ to byttryll/ to harde noꝛ to softe/ to
swete noꝛ to sower/ nat to salte/ noꝛ to ful of eies/
of good tallege and of good sauoure whan hit is
cutte/ whiche taryeth nat longe in the stomake/
made conueniently of good mylke/ sufficientlye
oply/ is good and shulde be chosen afoze al other:
wherof after meate we shulde eate a lyttel quan-
tite: foꝛ moche in quantite/ in waye of nouryshe-
ment is vniuersally yll/ & hurteth the stomake/
and wyl nat digest/ and ingendzeth opilations/
the stone in the raynes/ grosse humours in the
bodye/ and ventosytes. Therfoze that chese is
onely good that cometh out of a nygardes han-
des. The. vi. thyng is salte meate: dryed with
salte oz smooke/ and of what kynde of beeste so e-
uer hit be/ hit engendzeth grosse bludde and mes-
lancoly: and so per consequens/ it is vnholosome
foꝛ sycke folkes: noꝛ it is nat holosome foꝛ them
that be hole: foꝛ as Auicen saythe/ salte fleshe
nourysheh but lyttell/ and it is grosse/ and en-
gendzeth yll bludde. The. vii. thyng is hartis
fleshe/

fleshe/whiche lyke wyle engendreth melancolpe
 bludde/ as wytnesseth Rasy's Alaman. iij. cap.
 De animalibus siluestribus et domesticis. The. viij.
 thyng is hare fleshe/whiche lyke wyle engend-
 reth melancolp bludde/ as Rasy's saythe in the
 place afore allegate: This fleshe engendreth
 moze melancolp thā any other/ as Galen sayth.
 And of this Isaac in dictis vniuersalibus saith:
 that hare fleshe shulde nat be eaten as meate/
 but onely vled in medycynes. And witteth well/
 that hare fleshe and hartis fleshe / whan they
 be olde/oughte vtterly to be eschewed: yet neuer
 the les they may be eaten / and they be beste bes-
 fore calupnye tyme / that theyr dynges maye be
 tempered with the age: And yet they oughte to
 be eschewed excepte they be fatte. For theyr dy-
 ngs is tempered with theyr fatnes. The. ix. is
 goottes fleshe. The. x. is ore fleshe. For these
 be melancolp fleshes. For Isaac in dic. vniuers.
 saythe: Gootis fleshe and ore fleshe be worste/
 hardest/ and slowest of digestion: and whan they
 be digested/they engendre grosse bludde and me-
 lancolp. And Auicen in his. ij. canon of goottes
 fleshe saythe: Gootis fleshe is nat very good/
 and parchance the humour is very yl. And lyke
 wyle ye shall vnderstande of goottes fleshe and
 and cowes fleshe: whiche are worse than the for-
 said fleshes/ goottes and ore fleshe. For of them
 Auicen sayth: Cowe fleshe/hartis fleshe/wylde
 goottis fleshe/ and great foules engendreth the
 feuers

Hartis fleshe

Hare fleshe

Gal. de locis
affectis li. iij.

Gootis fleshe
Ore fleshe.

Auic. li. can.
ca. de carne.

Choyce of
fleshes.

Ente if can
sa. be sang.

feuers quartans. And yet farther he saythe of
cowe fleshe: that cowe fleshe nourisheth moche
and engendzeth grosse melancolpe / and melanc
colp diseases. And he saythe farther that cowe
fleshe engendzeth lepre. And of gootis fleshe he
sayth that it is absolutely ill. And for as moche
as it is touched in the texte what fleshes shulde
be eschewed / specially of. iiij. footed bestes: me ses
meth hit were couenient / to shewe / what fleshe
of. iiij. footed bestes are to be chosen. And in the
choyce of fleshes the physytyans agree nat. For
Galen and certeine other say / that porke is best.
Some other / as Auicen / Rasys / and Auerroys
say / that kyddes fleshe is best. Yet nat withstan
dyng Auerroys in the. v. coll. blameth Auicen /
bycause he sayde porke was beste: yet he sayde it
nat as though he helde therewith / but after the
christen opiniō. Some other psepse beale aboue
al other. A mā may knowe the best fleshe of. iiij.
foted bestes / & the goodnes therof many maner
of wayes. First by great nouryshynge / whiche
thyng betokeneth harde digestion / and by the
lykenes of mans fleshe: and this wyse porke is
better than any other fleshe / firste for the likenes
vnto mans fleshe: as wittnesseth Galen. iij. as
limentof / where he saythe: That porke is lyke
mans fleshe / may be knowē / by that that many
haue eaten mā's fleshe in stede of porke / & coude
nat perceyue neyther by the sauour / nor by the
tast / but that it had ben porke. And Auicē sayth:
¶ Mans

Mans bludde and hogges bludde helpe in e-
 uery thyng: so that there haue ben, that haue
 solde mans fleshe in stede of porke, whiche thyng
 was nat spred tyll a mans finger was sonde as
 monge the fleshe. Auerrors wyrteth the same.
 Secondely, Porke nouryseth the greatye. For
 Galen saythe. iij. alimentof, that porke aboue o-
 ther fleshe nouryseth mooste: wherof those that
 be called athlete haue best experience. And after
 the same boke he sayth: One can eat no fleshe
 that nouryseth moze than porke. Thirdly porke
 engendreth a stedfast and a stronge nourysemēt,
 that resysteth the resolution. This is Galens oppo-
 nyon in the places afoze reheresed, where he pre-
 ferreth porke aboue all other fleshe: and in his.
 viij. boke de ingenio, he sayth, Porke of all fleshe
 is mooste laudable: so that it be wylde broughte
 bp on montaynes: and nexte vnto porke is kydde
 fleshe. And lyke wyle in .v. tera. he saythe: Of
 all fleshe of. iij. footed bestes porke is mooste lau-
 dable, whiche is temperate in heate & moisture:
 and engendreth the better bludde than any other
 fleshe: so that hit be of a yonge wyne, that is of
 a yere or. ij. olde, whether hit be wylde or tame:
 nor yonge suckers are nat so good: for theyr fleshe
 is moost moyste. And of a moze likelyhod wylde
 porke brought bp in the woddes, is better than
 tame brought bp at home: for tame porke is
 moze clammy than it ought to be. And of wylde
 hogges fleshe or boore, Auicen sayth: Christen
 men

Auerrors
 v. coll. cap.
 de carne

Ant. ff. enu-
 ca. de carne

**The beste
hogg fleshe**

**Rass. iiii. li.
cap. de virtutibus
carum.**

**Auic. iiii. li.
cap. de regimine
et quod comedatur.**

**Rass. iiii. li.
ca. de animalibus
siluestribus et domes-
ticis.**

men and they folowers say / that the best wylde
fleshe that is / is of a wilde swine. For besydes þ
that hit is more lyghte than the tame swynes
fleshe / so it is of more strengthe and moche more
nouryshynge / and more sooner digesteth: and in
wynter there can be no better fleshe. So than it
foloweth that hogges fleshe is ryghte good and
holsome for theyr bodyes that be yonge / hole /
ströge / occupied in labour / & nat disposed to opi-
lations: and for them that desyre to be fatte: for
suche haue nede of moche nouryshement: and
harde of digestyon. And therfore Rasyss saythe:
Grosse fleshe is conuenable for them that labour
moche: but cleue fleshe is beste for them that do
contrarye wyse. Auic. wyll the same sayenge:
They that labour moche maye better a waye
with grosse meates / than other. The choyce of
good fleshe standeth in .iiij. thynges: in tempe-
rance of complection / in lyghtnes of dygestyon /
and ingendrynge of good bludde: that is to say /
the better fleshe is of temperate complectio / easy
of digestion / and tēperate in ingendryng bludde /
betwene hotte and colde / skelndernes and grosse-
nes. And for this cause kydde fleshe is better and
more laudable than any other fleshe / after the
mynde of Rasyss / Auic. / and Auerroys. For
Rasyss sayth: Kydde fleshe is temperate / with-
out any yll mixion: the whiche though it engens
dye temperate bludde / yet hit his nat cōuenient
for laborers: but yet for all that / there is none o-
ther

ther fleshe shulde be preferred afoze it. Hit is nat
 so weke / that a mans strength is minished ther
 by : noz the nouryshynge therof is nat so moche
 grosse / that replecion shulde come of it / or grosse
 bludde be engendred. The bludde also that is en
 gendred therof / is betwene subtile and grosse /
 hotte and colde. Noz this fleshe is nat mete for
 great laborers / but for temperate yonge folkes /
 the whiche vse meane exercise. For this fleshe en
 gendzeth bludde / that by myghty exercise or la
 bour is soone resolved / but nat with meane tra
 uaille. And Galen sayth / that kidde fleshe is nat
 unholsome for an olde man. And (touchinge the
 intention) as kyddes fleshe is better than any o
 ther houlolde fleshe / so gootes fleshe is better
 than any other bredde in the woddes. And next
 to kidde fleshe many physytians / as Rasys and
 Auerroys / put mutton. And Auerroys saythe.
 That mooste parte of physytions are of this or
 pynpon / saie Galen / whiche laudeth nat mut
 ton. For he saith that mutton is nat pl for yonge
 folkes / but it is unholsome for olde folke. And he
 thynketh that beale nouryseth moze than mut
 ton. And perauenture Galen vnderstandeth here
 the betternes of nouryshement of that that is to
 nourishe moche / and to giue nouryshement moze
 harde of resolution / whiche moze agreeth vnto
 beale than mutton / syns mutton is of moze hus
 midite. Thurdy the goodnes & choyce of fleshe
 may be taken by reason of their small clāminesse

f. ii.

and

110. 11. 11. 11.
 11. 11. 11. 11.

Sale. desat
 nitrate m
 de lib. 7.

Auerroys
 v. coll. cap.
 de carne.

Sale. desat
 nitrate m
 de lib. 7.

11. 11. 11. 11.
 11. 11. 11. 11.
 11. 11. 11. 11.

Auer. v. coll.
ga. de cibus

The cōtro
uersite in
choyce of
fleshe.

Auer. vi. g.
cap. de regis
mle et quod
medetur.

and by theyr good sauour: & herein beale is bet-
ter than any other fleshe. And Auerroys to this
agreeth / sayenge: Beale is good fleshe for as
moche as hit his nat clammy / colde / nor drye as
before is / and beale hath a swetter sauour than
any other fleshe: & in these poyntis hit is better
than kydder fleshe: for in kydder fleshe one may per-
ceyue a clamynesse before it is sodde: and in that
that beale ingendzeth better humours / it is bet-
ter than kydder fleshe. And thus hit apperethe
playnely what thyng causeth controuersite a-
monge the phisycians touchyng the choyce of
fleshes. Farther witteth well / that the fleshe
of a drye complectyon / is better nere calyng
tyme than farre from hit: And therfore kyddes
and calves be better than gootes and oxen: by
cause theyr drynes is abated with the humidite
of theyr pongnes. But fleshe of beastes of moyst
complectyon / is better and more holsome in age
than in youthe. For a great parte of theyr ouer-
moche humydite is dryedde awaye / as they do
encreace in aage: And therfore weathers of a
yere olde are lesse clammy / and more holsome
than suckyng lammes: and lyke wyse porkes
of a yere or .ii. olde / are better than yonge pigges.
And therfore Auicenn saythe: It behoueth that
the meate that conserueth helth shulde be suche
as the fleshe of kydder or a suckyng cause is / or
lammes of a yere olde. Than by these reasons it
appereth that the fleshe of goottis male and fe-
male /

male/ of olde mutton/ of befe/ of olde porke/ and
specially of brawn/ of pygges/ and of suckynge
lammes/ is nat very hollesome for the conseruati
on of mans helthe: but the fleshe of yonge cal
ues/ of yere lye wethers/ & porke of a yere or .ii.
olde/ is conuenient inoughe to eate to preserue
mans helth. And it is to be well noted/ that the
fleshe that is enclined to drynes/ must be sodde:
and the fleshe that is inclined to humidite/ must
be roasted/ therby to attempte theyr drynes and
humidite: And therfore the fleshe of conys and
haaris/ hartes/ calues/ and kyddes/ shulde be
sodde: and porke and lamme roasted. And by this
reason apperethe/ that in moyste seasons/ and
for moyste complections/ fleshe disposed to dry
nes shulde be roasted: and in drye seasons/ and for
complections drye and olde/ moyste meates be
more conuenient.

Dua recentia, Bina rubentia, pingula tura.

Eum similia pura nature sunt Bastura.

Here in this text diuers nourishynge meates ben
expressed. The fyrste is newe layde egges/ whi
che be of that sorte of foodes that in a littel quan
tite nouryshe moche/ for Auicenn saythe/ that
thinges small in quantite and great of nourishe
ment are egges & cocke stones. Touchynge the
choyce of egges/ wytteth well that the egges of
hennes/ pertriches/ and of selances yonge and
fatte are very good in y regiment of helthe/ and
simply/ better than any other egges: for the

106

f. iiij.

pres

Ante ff. 106
cap. de ouis
Et. iii. ca. 6.

preſt daughter ſayde / that longe egges & ſmalles
were the beſte of all / as in theſe verſes :

*Fida preſbyteri lubet pro lege teneri
Quod bona ſunt oua candida/longa/noua.*

*Rule. in tra:
ctatu de viri:
bus cordis.*

Farther / poched egges are better than egges
roſted hard or rere / and they be of great nouryſhe
ment / and of good and lyght digeſtion / and they
engendꝛe bloudde ſpecpallye propoꝛtionable to
the harte : Wherfoꝛe they be excedinge good foꝛ
ſuche as be recouered from ſyckenelle / foꝛ aged
folke / and foꝛ weake parſons / and ſpeciallye the
polke. Foꝛ Auicen ſayth : that the polke of egges
and of foules / whole fleſhe is good to be eaten /
as of hennes / pertriches / and ſelantis / though
they be nat medecinable foꝛ the harte / yet they
comfoꝛte ryghte moche . And he addethe ſolo
winge : That they be lightly turned in to bloud :
and after they be tourned / there remaineth of
them but ſmall ſuperfluite : And therfoꝛe they
comfoꝛte moost ſpeciallye the harte. And farther
he ſaythe / that they be excellent good to reſtoꝛe
the ſpꝛitis and bludde of the harte : Here roſted
egges are lyghtlye digeſted / and they eaſe the
longes and the bꝛeſte / and mollifye the bealye
temperatelp / but they nouryſhe nat ſo moche as
poched egges. Harde egges lodde / are harde of
digeſtion / and they nouryſhe the body groſſelye /
deſcendynge ſlowely to the ſtomake / and ſlowely
they entre therein. Farther witeth well / ꝑ egges
by ꝑ dꝛeſſynge of them are made better & worſe :

*Dꝛeſſynge
of egges.*

foꝛ

For eyther they be roasted / sodde a lone / or fyped /
or sodde with some broth. Roasted egges be moze
grosse than sodde / and moze harde of digestion :
for the herthe or fyre dryeth bp the substance of
they? humidite. And they be roasted .ij. wayes :
One is in the shelles raked in the hotte imbers :
An other waye is / they be roasted standynge on
imbers with they? shelles a lyttell broken : But
they that be broken be worse than the other : and
they that in the shelles be raked in the hotte im-
bers are done .ij. maner of wayes / eyther they
be all raked in the imbers / or els sette vpon im-
bers and coles with part vncouered. They that
be all couered be worse : for by reason y the heate
of the fyre goth aboute them / the fumosytes are
kepte styll in / and they that be sette vpon the im-
bers / and parte vncouered / auoide out the fumo-
sites / wherby they be purified. They be better
sodden in water than roasted : for the humidite of
the water stryue the with the heate of the fyre /
y dryeth bp they? humidite. And thus they be
dressed .ij. wayes : For either they be sodde in the
shelles / or els broken in the water. They that be
sodden in the shelles are worse than the other.
For the shelles do sette the dissolution of fumosi-
tees and grossenelle. Whan they be poched / the
heate of the water temperately perceth in / and
maketh moze pure they? grossenes : and taketh
away the pl smell and sauour. Wherfore poched
egges be moost hollome / and fyped be moost vn-
hollome

Rasis opl
in dict.
vniuersa.

Gale. de mor-
bis cur. indig.
libro. xii.

Rasis. iii. Al.
cap. de virtus
de quorum.

Redde
wyne.

Gale. super. l.
can. iii. partis
mle regimie
gaurum.

holosome: For whan they be fryed they engendze
moste pll humours, and hurte the stomake, and
causethe fumosite and coꝛruption, and makethe
one to lothe his meate. But egges sodde in some
good brothe are betwene bothe, rosted and po-
ched. Also wittethe well, that there is a diuersi-
te in an egge touchinge is coꝛponde partes. For
the yolke is temperatelye hotte: The white is
colde and clammie, and hardlye digesteth, and
the bloudde also therof engendzed, is nat good.
And as the forsayde egges, that is to say of hens
nes, pertriches, and of fesantis, be moze conue-
nable in the regiment of helthe: so egges of ducks
kes, gees, shouelardis, and suche lyke foules,
are vnholosome in the regimie of helthe, and
shulde be eschewed. The. ii. thyng is redde
wyne. And here ye shall vnderstande, that wy-
nes differre in their colours. For some wynes be
white, some be claret, some be citrine, and some
be blacke. White wyne is febler than any other,
colder, and lesse nourysshynge, but hit doth leest
hurte the heed, and hit dothe make one to pꝛse
better than any other wyne. That whyte wyne
is weaker than other wynes apperethe by this
that Galene saythe: Weake wyne is hit, that
leeste heteth oꝛ enflameth, and lesse greueth the
brayne than other. And Galen sayth: It is im-
possible that white wine shulde greatly enflame
any man. And he saith: white wyne enflameth
oꝛ heateth leest of all wynes. Which thyng is
true

trewe / if one wyll make comparyson betwene
 white wyne and redde of one cōtre growynge /
 and none other wyse. For the redde wyne of
 France are nat so hotte / nor yet so stronge as the
 whyte wyne of some other countre. And there-
 fore the comparyson must be made betwene the
 wyne of one maner & countre: and whyte wyne
 nourysethe lesse than other wyne. For Galen
 saythe: Watterys she / sklendre and whyte wyne
 is vniuersally neyghbour to water: and as tou-
 chynge nouryshement is lyke water / wherby it
 prouoketh one to pisse / and nouryseth the body
 but lyttell. And lyke wyse Galen saythe: Wat-
 trys she wyne nouryseth the body leeste / whose
 licour is as sklender as water / and colour white.
 And Auicenn sayth. Whyte sklender wyne is best
 for them that be chaffed and hotte: For it dothe
 nat fume nor cause the herde to ake: but it moy-
 steth the bodye / and easeth the heed ache. To
 this agreeth Galen. The reason why whyte
 wyne leeste hurteth the heed is this / bycause it
 is lesse fumpyshe and lesse vaperous than other.
 That hit prouoketh or causeth one to pisse more
 than other appereth by this sayenge of Hippos-
 crates: The passage or entrance of this whyte
 wyne in to the bladder / is easer than of any or
 ther drynke: wherby we may perceyue / that it
 hath strength to open. By this hit well appea-
 reth that whyte wyne is better for them that be
 hotte and chaffed than other wyne / whether

G they

Gal. in hipp
 aphor. ii. 19.

Gal. in hipp
 aphor. ii. 19.

Ent. iii. l. doe
 ii. cap. de reg.
 aque et vini.

Gal. in com.
 in particula
 regim. acut.

hipp. iii.
 part. reg.
 acut.

*Ant. iii. l. doc.
ii. cap. de reg.
aque et vini.*

*Red Wyne
and claret.*

*Gale. sup. can.
De vino eteni
albo.*

*Gale. in hipp.
aphorist. ii.*

they be hotte of nature as colerike and sanguine
folkes: ozels by accydence / as hotte chaffed by
anger / oz bydyng in the sonne. And lyke wyse
it is better for them that stude / whiche oughte
to vse suche wyne as wyl nat distēpre þe brayne.
And like wyse it is conueniēt for them that haue
a feble brayne / whether it be naturall oz acciden-
tal: for stronge wine maketh them sone dronke /
that haue a weake brayne / as Auicen saythe :
and therfore if suche persons wyl drinke stronge
wynes / they must alaye them well with water.
And also hit is good for them / whose lyuer and
stomake is hotte: and for them that dwelle in a
hotte countrey: for hotte and stronge wynes
wolde all to enflame and bourn the bodys.
Redde wine and claret / as of the couētre of Berne
are hotter than other. And Galen sayth: Wyne
that is redde of colour and claret / be very hotte /
and they nourishe moche more thā other wines.
And againe he saythe. That the wynes that be
grosse and ruddy of colour / nourishe more than o-
ther wynes. And they sone fyl oz replenishe feble
bodys þe are empty oz voyde of substance. And
here it is to be noted: that it is saide redde wines
nourishe more / bycause for þe most parte they be
toured in to substance of mang membris. Yet
for all that the wynes blacke of colour / may be
called greatter nourishers than other: for they
gyue more constantly nourishment / and more
slowly be resolved from the membris. Wherfore
Galen

Galen saith: That grosse redde wyne nourishe
 more than wattrishe: but yet they nourishe lesse
 thā blacke colozed wyne. And on this wyle the
 sayenge of **Isaac** is vnderstāde, where he sayth
 that blacke colozed wyne nourissheth more than
 redde. And these redde wyne / hurte the heed
 more than white / and lesse prouoke one to pylse.
 And this is the cause that stronge wyne be nat
 conuenient for feble brayned folkes / as hit is as
 fore sayde: But it agreeth well with them that
 haue a stronge brayne: For a stronge brayne re-
 sisteth vapours, whan they smyte vpon there vn-
 to / as **Auicenna** saythe. And here note well / that
 the wytte of a man that hath a stronge brayne /
 is clarified and sharped more if he drynke good
 wyne / than if he dranke none / as **Auicenna** sayth.
 And the cause why / is by reason y of good wyne
 more than of any other drynke / are engendred
 and multiplied subtile spirites cleane and pure.
 And this is the cause eke why the diuyns / that
 imagine and study vpon highe and subtile mat-
 ters / loue to drynke good wyne. And after the
 opinio of **Auicenna** / these wyne are good for men
 of colde and flumaticke complection. For suche
 wyne redresseth and amēde the coldenesse of com-
 plection: and they open the opilations and stop-
 pinges / that are wonte to be engendred in suche
 persons / and they digest fleume / and they helpe
 nature to conuert and tourne them in to bludde:
 they lyghtly digest / and entre quickly / they
 E.ij. encrease

Gal. in Hipp.
aphor. 11. 12.

Isaac is
dictis
part.

Aul. 111. 1.
cap. 12.

Aul. 111. 1.
cap. 12.

Aul. 111. 1.
cap. 12.

Galen. Hip.
aphor. li. ii.

Galen. sup. can.
potus autem
dulcis.

Suppyns
ges or bro
thes.

Rasis. iii. Al.

Ant. li. i. doc.
et summa
cap. xv.

encrease and greatlye quicken the spiritis. But
wyne citrine is nat so burnynge as redde claret
as Galen saythe. Redde wynes be hotter than
whyte/ and therfore they greue the heed moze/
as Galen saythe. Also claret wyne nourysethe
lesse than redde & moze thā whyte. And in some
places they call claret wine white: and that is y
cause that some say, white wyne dothe quickly
enflame mā's body. The blacke wynes be nat so
feruent hotte as the redde wynes be. And ther
fore they hurte the heed lesse. But for as moche
as they discende moze slowely in to the bealye/
and prouoke moze slowly mā's brine/they greue
the heed moze than white wyne doth/ as Galen
saith. The thirde thyng is suppinges/ made of
good brothe of fleshe/ but specially of chekyns:
for suche brothes are very kyndlye to mā's na
ture: and are lightly couerted in to good bludde/
and they engendre good bludde/ specially whan
they be made with fyne flower. For flower/ prin
cipally of wheate/ is a great nourisher/ and caus
sethe great nouryshement as Rasis sayth. And
of these. iij. forsayde thynges/ Auicen saythe:
Example of cleane and good nourishinge meates
and humours be the yolkes of egges/ wine/ and
brothes made of fleshe: and there vpon he con
cludethe/ that these. iij. forsayde thynges are
comfortable and of great restoratryue for mā's
bodye.

Nutrit et implet linguat, triticum, sac, caseus infans,

Testiculi,

*Testiculi, porcina caro, cerebella medulle,
Dulcia Vina, cibus gustu locundior, ona
Sorbilia, mature ficus, Sueq; recentes.*

Here are touched. xij. maner of thinges the whiche greatly nouryshe & make fatte mans bodye. The first is breadde made of wheate: whiche as Auicen sayth / fattethe swyftely / specially whan it is made of newe wheate. Rasis sayth: Wheate is neyghbour to temperance / all though it enclayne a littell to heate: and the heuiest and soundest wheate dothe nourishe best: and of al graynes hit is moost holsome for all folkes: And the bludde that is ingendred therof / is more temperate than of any other grayne. And touchynge the choyce of wheate / ye shall vnderstande that the election is to be consydered in two thynges. fyrste the substance of the wheate oughte to be considered / and secondly the preparation therof: And of the choyce touchynge the substance / Auicen saythe / that that wheate is best / that is neyther harde nor softe / great / fatte / and newe / and nat to olde / and betwene redde & whyte. Blacke wheate is an ylnourisher. Rasis sayth it is heuy. And of the choyce concernynge the preparation / witteth well / that all thynges made of wheaten flower discende fro the stomake slowly / and dothe engendre grosse humours / and dothe cause opilations aboute the lyuer / and dothe augment the spleene / and engendre the stone / and whan hit is digested / hit nourysmeth moche. Wheate sodde is

Breadde.

Ant. ii. cap. de pane.

Rasis. liii. Alman.

Choyce of Wheate.

*Sale. de
alimen.*

*Butter
mylke.*

*Grene
chese.*

*Ant. ii. can.
ca. de caseo*

*Cockes
stones.*

*Ant. ii. can.
ca. de testic.*

heuy meate / and harde to digeste / but whan hit
is digested it nourisheth strongl / and strength
a man moche. But wheate made in bread / well
leuened / and baken in an ouen / hatte with mos
derate fyre / is merueplous holsome. All these
thynges are gethered out of Galen. The seconde
thyng is mylke : and after the mynde of some
doctours : it is vnderstande by butter milke / cal
led *Odor*, and commonlye called *Balsuca*, there is
nothyng nouryshe the moze than this mylke /
whan hit is newe supped bp / with newe hotte
breadde. Hit may also be vnderstande by gootis
mylke : whiche nouryshe the moche : wherof we
haue largely spoken befoze. The. iii. thyng is
grene chese / whiche as *Auicen* saythe / is a nous
rysher and a fatter. And all though grene chese
dothe nouryshe and fatte / yet hit is nat holsome
in the regiment of helthe : for therof come the in
conueniencies befoze declared. The. iiij. thyng
is stones : and specially stones of fatre cockes :
whiche as *Auicen* saith : be very good and great
nouryschers : And he sayth that in a small quan
tite they nouryshe the moche. This also may be vn
derstand of hogges stones very fatte / that hath
nat boozred a sow. For as porke of all. iiij. leg
ged beastes (touchyng nouryschement) is best /
in lyke manere the stones / in regarde of other
beastes stones / are the beste. And here hit is to
be well noted / that the stones of aged beastes /
whose sede is fermented / be nothyng nourys
hyng.

thyng. But the stones of yonge beastes that be
 nat yet able to do theyr kynde / and wole sede of
 generation is nat yet ripe : be of metely good no-
 rishemēt / if they be wel digested. The. v. thyng
 is porke / in cholsynge wherof / and of the effecte of
 the same hit is largely declared befoze. Wherof
 Galene saythe : That of all foodes porke is the
 greatest nourysher. The. vi. thyng is eatynge
 of braynes : And wyttethe well that braynes be
 yll for the stomake / and they cause lothsomynes /
 and take a waye a mans appetite / and brayne
 engendzeth grosse humours : yet neuer the lesse
 hit nouryseth the body / if hit be well digested :
 But in no wyse hit shulde be eaten after other
 meates. And if hit be dressed with penyrypall or
 nepte / to attempte the clammynesse and colde
 therof / or with thynges / that by theyr vertue
 gyue heate : hit is good and holsome. And take
 heed that ye eate no brayne / outcepte it be spyste
 hatte vpon the coles. And wyttethe well / that
 brayne is nat good for them that be sycke other
 whyle of colde diseases : but for them that be hot
 of complexion hit is holsome / as Rasis saythe /
 And brefely to speake brayne is forbydden in the
 regiment of helthe. But yet some tyme it dothe
 well in medicines : as the braine of a littel gootte
 is good agaynste venome / and agaynste veno-
 mous bittynge : And a haaris brayne is good
 agaynst tremblynge : And some saye the brayne
 of chekyngs and capons is good for the memorie /
 and

porke.

Gale. de mor-
 bis curandis
 libro. vii.

Eatynge of
 braynes.

Rasis. lli. Al.
 cap. de virtu.
 memororum
 animalium.

**Choyce of
braynes.**

**Ani. ii. can.
ca. de cere.
Auic. ibide.
cap. de me-
dulla.**

Mary.

**Delicious
meates.**

**Gal. in. li.
particul.
apponit.**

**Here eggs
ges.**

and comfortethe the Wytte. Yet touchynge the choyce of braynes / hit is to be knowen / that the best braynes be of foules that flee / and properly aboute mountaynes. And of. iiii. footed beastes the beste is of a ramme / and nexte of a caulfe / as Auicen saythe. The. vii. thyng is marye / whiche well digested nourishethe moche : as Auicen saythe. And hit is lyghtly tourned in to bludde : yet neuer the lesse / hit destroyethe the appetite / and maketh one to lothe is meate : And therfore Auicen teachethe vs to eat hit with pepper. And touchinge the choyce of marie Auicen saith that the marye of beale / of a harte / of a bulle / of goottes / and of shepe / is mooste holsome. And some say the marye of yonge fatte bulles / is very holsome and good. The. viii. thyng is swete wyne : wherof we shall entreate here after. The. ix. thyng is delcious meates / for suche moost specially nourishe / as Hippocrates sayth. And Galen sayth / that all sauoye meate / wherin one hath a delectacion whan he eateth it. is of the stomake receyued / receyued / and digested with a moze feruent desyre than any other. But if the meate be lothe some / the stomake wyll nat abide it : wherof vompte / abhorrynge of meate / inflation / and belching are engedred. And this is the cause that we se some moze helthy / fedde with cours meate / than with good / bycause the cours meate is moze delicious vnto them. The. x. thyng is rere egges : whiche in small quantite

quantite nourishe moche / wherof we haue spo-
 ken befoze at large. The. xi. thyng is rype fyg-
 ges: whiche throughe they? sweteness nouryshe
 and fatte moche. And touchyng figges / though
 they nouryshe nat as strongely as fleshe and
 grayne: yet there is no frute so stronge a nour-
 yshyng: as Auicen saythe. And he saythe / that
 fygges nouryshe moze than any other frutes.
 And eke he sayth / that frutes of most nouryshe-
 ment / and most like and nere vnto fleshe in nou-
 ryshynge / be fygges / very rype resyns / and da-
 tes. And as concernynge the choyce of them / wit-
 teth well / that as Auicen sayth: The white fig-
 ges be beste / for they be lyghter: and next vnto
 them be the ruddy or cytrine fygges / and than
 the blacke. And they that be rype be beste. Also
 the moyste and newe fygges are greater and
 swyfter nouryshers / than the drye / and sooner
 passe frome the stomake to the lyuer / and they
 moist the liuer moze and are moze mellowe than
 the drye fygges. But yet the drye fygges enflame
 nat so moche / and are moze holsomer for the sto-
 make than the moyste, as Auicen saythe. The
 drye fygges in they? operations be laudable /
 but the bloudde of them engendred is nat good:
 and therof lyce are engendred: But eate them
 with nuttes or almondes / and they? humour is
 made good. And he saith / that the operation of
 fygges is merueylous nourysynge / if they be
 take fastinge / with nuttes or almondes / for they

Ant. li. c. 1.
 cap. de fig-
 cubus.

Ant. in regi-
 eius quod
 comeditur.

Choise of
 fygges.

open

Grapis.

**Ani. ii. ca.
de yua.**

open and prepare the way for meate / but yet the
fygge that is eaten with a nutte nozisheth more
thā the fygge that is eatē with an almōde . And
wytteth wel that al fygges do inflate / mellowe /
and expulse superfluites to the skynne: and they
prouoke swette / and auoyde or remoue awaye
sharpnes of the throte / and they clece the breast /
longes / and pipe of the same / and open al maner
opilations of the lyuer & splene. The. xii. thinge
is grapis / that is to say, swete and rype. And ye
shall vnderstande / that there are. iij. maner of
grapes. For some be grene and sower / wherof
ber ieuse is made: these grapis bynde soze / and
represe the ruddy colour and sanguyne: and are
holosome for a coleryke laske. There is a nother
sorte naturally grene and newe / wherof wyne is
made. Those grapis (specially if they be whyte
and the graynes ad huske sette a parte or taken
awaye) cause one to haue a laske / and they nour
ryshe more than other frutes / but nat so moche
as fygges / as Auicen sayth. Yet of trouthe they
ingendre ventosytes / inflations / and ache of the
bealy. And if they remaine. ii. or. iij. dayes after
they be gathered / tyll the huske be some what a
swaged / they nouryshe the better / and are lesse
laxatyue: nor than they enflate nat. And they /
whosc stomake is full of meate / and vnclene of
yll humours / shulde in no wyse eate grapis spe
cpally if they be newe and without graynes or
kynels: For in suche a stomake they corrupte
sooue

soone/ for they be ouer soone dygested / and can
 nat auoide out of the stomake after they be dy-
 gested/ by reason of the meate/ that is nat yet
 dygested. Wherfore than they both be corrupted
 in the stomake/ & they corrupte the other meate.
 And lyke wyse it is to be vnderstande of other
 frutis laxatiue. And who that wyl eate grapes/
 grene and newe gathered/ it is good to lay them
 in warme water an houre, and after in colde wa-
 ter/ and than eate them. Rasis sayth: that gra-
 pes sweete and newe do soone fatte the body/ and
 they augment the risinge of a mans yerde. And
 farther he saythe / that the grape that hath the
 thynnest huske / descendeth sooneste frome the
 stomake: and the thyecker huske/ the slowelyer.
 There is a nother called a dype grape, or a resyn
 of lent / and though this grape be nombred as
 monge is egals/ yet it is lyttel enclined to heate:
 and after Rasis in the place before allegate/ hit
 nourysethe well/ and comforteth the stomacke
 and lyuer/ and auoydeth opulations. And hit is
 sayde/ that the lyuer is fatted with them/ and
 specially if they be clenfed frome the graynes or
 kynels. And thus the forsaide texte may be vns-
 derstande of a frel she gethered grape or a resyn:
 or of a dype grape called passula.

Vina probantur odore, sapore, nitore, colore.

Si bona cupis Vina, per tunc probantur in illis

fortia, formosa, fragantia, frigida, frigida.

Here in this texte be declared. v. maner of pros

H. ii.

ues

The toke
of good
wyne.

Constantinus.
7. theo.

Gal. iii. reg.
Scit. comz
nento. i.

ties of good wyne. The fyrste is the smelle/ for
wyne of good odour and flauour multiplyeth or
encreaseth a mans spirites: and as Constantine
saythe/ it nouryssheth well and engendzeth good
bludde: But stynkyng wyne is vnholosome for
mans nature/ and doth engendze grosse and mes
lancolpe spyrites. And after the mynde of the
sayde Constantine/ hit engendzeth the yll bloudde
and heed ache/ that of the yll fume ascendeth to
the heed. Galen saythe: that wyne that hath
good smelle/ engendzeth the good bloudde/ but hit
fylleth ones heed full of fumes and vapours/ by
reason of the subtilte and heate therof: but wine
of yll smelle/ after the quantite of yll bloud engē
dzed therby/ doth hurt þe heed very lyttel. by rea
son hit is colde and grosse. The. ii. thyng is sa
uour: for lyke as good sauour meate nouryssheth
better and is better receiued of the stomacke thā
other (as is aforesayd) in like wise so doth wine.
But ye shall vnderstande/ that wynes differ in
sauour: for some be swete/ more nourysshynge
than other/ they engendze grosse bloudde/ and
moyste the bealye/ yet they be harde of digestion/
and make one thyristy. There is a nother sorte of
wynes called pontica, or syptica, whiche comforte
the stomacke and ease the bealye/ but they hurte
the brest and purtenāce as the longes and pipe
therof: they be holsonie for the entrayles/ and
are harde of dygestion. There be other wyne
that be sharpe or sower: the whiche prouoke one
to

to pyss: they do nat engedyr humours but they
 dissolue them. There be other wyne, that be
 bytter, but they be nat so hotte, as Constantine
 sayth. The. iij. thyng is clerenes or brightnes,
 whiche sheweth the purenes of the wyne, and so
 consequentlpe of the spirites therof engendred.
 The. iij. thyng is the colour. In theyr colour
 wyne vary, and differ greatlpe in theyr noury-
 shinge. For the ruddier wines of the same paret
 do nourishe moze thā white. And therfore they be
 moze hollome for leane folkes thā whyte be, and
 whyte moze hollome for them y be fat. And tou-
 chynge the diuersite of wyne in colour, we haue
 spoken befoze at oua recentia. Farther in the texte
 are reherled. v. speciall thynges / by whiche a
 man shulde proue and knowe good wyne. The
 fyrste is the strengthe, whiche is known by the
 operation. For as Galen sayth, stronge wyne is
 hit that beheimentlpe enflameth a mans body,
 and repleteth or fylleth the heed. This stronge
 wyne is a special encreacer of the spirites, and a
 great nourysher. But yet I aduise them that
 haue a weake braine to be ware howe they drinke
 stronge wyne, except it be wel alaied with water.
 For the furnisshenes therof hurteth the heed.
 The. ii. thyng is fairnes of the wyne: For the
 fayrenes or goodlynnes of the wyne, causeth one
 to drynke hit desyrouslp, whiche dothe cause hit
 better to digest, and better to nourishe. The. iij.
 thyng is fragrant and of good odour. For fras-

Constant. v.
 theoricæ

Sale com-
 mento. i. iij.
 part. reg. acc-
 torum

grant and redolent wyne comforteth moſte / and engendzeth ſubtile ſpirites / as it is afore ſayde. The. iiii. thyng is / wyne ought to be colde tous thyng the taſte / but hotte in effecte and operation. For wyne made hotte / by reaſon of the clerenes and fines / doth ouer come a mans braine the ſoner / & enfebleth the ſenowes / & hurteth the heed / excepte hit be taken moderatelye. The. v. thyng is / that wyne oughte to be friſke and ſprynkelyng / and with the ſpumynge to make a lyttell noyle / and the ſpume to be thynne and ſoone flaſhed / and the ſpume to remayne in the middes of the cuppe. For if it haue nat theſe properties / it muſt be called hangynge / that is feble wyne / and ſpecially if hit make no ſowne / and hath great bubbuls and ſpume / that remayne longe by the ſydes of the cuppe.

Sunt nutritiua plus dulcia candida Vina.

Here is one doctrine of wyne declared : the which is that groſſe and ſwete wynes do nouryſhe more than any other of the paryl. To this agreeth Conſtantine : and ſo dothe Auicen. ſayenge on this wyſe : Groſſe wyne that is doulce / is beſt for hym that wolde be fatte. The reaſon is / by cauſe y doulce wines / thzough their doulcetnes are vehemently drawn of the members / where with nature reioyſeth. For Auicen ſaythe / that the operations of doulce wynes do digeſte / melowe / and encrease nouryſhemēt / and nature loyeth them / and the vertue attractyue draweth them

Con. v. theo.
Aui. iiii. l. de
reg. aque et
vini.

Aui. ii. tract.
l. cap. iiii.

them. And al though this texte may be verified
 by all doulcet wyne/ yet the moderate doulce oz
 swete wyne/ is to be chosen/ and nat that that is
 excedynge doulce/ as mus kadell: For suche wy-
 nes do corrupte the bloudde/ by reason that na-
 ture draweth hit violentlye from the stomake to
 the lyuer/ before hit be well digested/ and before
 the superfluite therof be riped/ and through the
 great doulcetnes therof / hit fylleth the bloudde
 with vndigested wattrynes/ that makethe the
 bloudde apte to boile and putrifie. And this also
 shulde be vnderstande by other meates that be
 excedynge swete. And farther witteth wel/ that
 of the vse of swete wyne and other doulce nou-
 ryshmentes. iii. incoueniencies are to be feared/
 speciallye of them that be enclyned thereto. The
 fyrst is lothyng: for the swete foodes/ through
 theyr heate and moysture suppulle and fylle the
 mouth of the stomake/ and there engendre a
 disposition contrarye to the vacuation and corrup-
 tion of hit/ that shulde cause hunger. The. ii.
 is/ these doulce foodes do swifely enflame and
 tourne into coler. For doulce thynges are mooste
 apte to engendre coler. Therfore hony aboue al
 other thynges soonest engendreth the coler/ bycause
 hit is of swete thynges the mooste swetest: and
 nexte honye is swete wyne/ as Galen saythe.
 And here vpon ryseth thyristynes/ nor hit is nat
 hollome for them that haue the ague/ nor for co-
 lerike folkes. The. iii. is opilation oz stoppyng
 of

Three in-
 conueniēce
 engendred
 of doulce
 foodes.

Gal. in com-
 mento can.
 iii. part. reg.
 acutorum

Ant. ii. can.
Pract. i. ca. iiii.

Gal. iiii. part.
reg. acut.

Upp. iiii.
particu. reg.
acut. can.
adventu. le.
pop. 36.

of the lyuer and splene: for these. ii. members
(and specially the liuer) do drawe dulce thinges
with theyr dregges vnto them/ by reason of the
great delyte y they haue in them/ befoze they be
digested. Wherfoze in these parties they lyghtly
cause opilations/ throughe the helpe and opera-
tion of the grosse substance/ wherein the sauory-
nes of sweteness is grounded/ as Auicenn sayth.
And this is the cause that swete wyne doth lesse
stere one to pylle than other wynes. Agaynste
these. iiii. noymentis eger or sharpe sauory thin-
ges are verpe holosome: for with theyr tartenes
they prouoke the appetite: and with theyr cold-
nes they quenche enflamation/ and with theyr
fyness of substaunce they open opilations. Far-
ther wytteth well/ that al though swete wynes/
and other dulce noyshementes/ stoppe or shurte
the liuer & splene: yet they vnstoppe the longes.
And the reason why they stoppe nat the longes
as wel as the liuer and splene/ Galen declareth.
Bycause dulce thynges in theyr passage/ resude
nothyng there to/ but that that is fyne and pure:
and the bludde engendred of doulce thyngys co-
meth to the longes/ purified fyrste in the lyuer
and fined in y harte. Also as Hippocrates saith/
Dulce wynes do leest make one dronken. Thus
we may conclude/ that if wyne be dronke for no-
rishement/ for restorative of the body/ or to make
them fatte that be leane/ whether hit be natu-
rally or accidentally: thā dulce wines and gros/
suffici

sufficiently colozed are hollome. For suche wines
are nouryshementes/ and restoratiues for suche
as be lowe broughte. Wherfore they be moſte cō-
uenient to make leane bodyes fatte. But ſuche
as wyl nat noyſhe, reſtoze, nor make fatte theyr
bodyes/ as they that be coſye and fatte alredy:
than though they may nat ble ſwete wines but
ſubtile/ yet they ought to choſe ſuche as be ami-
able/ and haue good ſauour & flauoure/ and are
enclined to whytneſſe/ and be ſufficiētly ſtronge.
If one drynke wyne to quenche his thirſte/ than
he muſte take whyte wyne/ thynne, and feble.
For ſuche wines do moſte better/ and coulethe
moze/ and ſo cōſequētly do better quenche thirſt
than any other: And the greater the thyrſte is/
the hollomer ſuche wine is. But if ſo be wyne be
dronke to reſreſhe the ſpyrytes/ and to comfozte
the corpozall vertue: than hit wolde be ſubtile/
ſwete/ & of delectable ſauour/ of meane colour/
and of ſufficiēt ſtrength: and ſuche wine ought
to be taken with a lyttell meate: and hit muſt be
depured from either ſuperfluite/ and to be taken
in ſmall quantite. But doulce wines of meane
ſubſtance and of good flauour/ ſhulde be choſen
to ſcoure the breaſt and longes/ and to cauſe one
to laſke.

Si Vinum rubrum nimium quandoq; bibatur,

Venter ſtirpatur, Vox ſimpliciter turpiſcitur.

This texte ſheweth to vs. ij. hurtes/ that come
by ouer moche drynkyng of redde wyne. The

A

fyſte

fyrst is / that ouer moche drynkinge of red wine /
maketh one costive. The cause (as some say) is.
For suche redde wyne heateth more than other
of the parell / and is more nutratyue. For in that
that hit is hotter / hit dryeth more: and in that
that it is more nutratyue / it is more despyously
reteyned of nature. But yet this texte maye be
bnderstande by ouer moche drynkyng of byn-
dyng redde wyne / whiche is some what eger /
sharpe / and costyue. And concernyng this wyte-
teth well / if the stomake or the guttes be feble in
theyr natural operation: that than red or blacke
wyne / called stypticke / that is some what tarte /
ought to be vled and dronken: as they vse to do /
that by debilitie of stomake are laxatiue / and can
holde nothinge. This sayth Hippocrates in the
canon *Palmeus quidem* &c. And also Galen in the
comment of the same. But he that wyll comforte
the vertue of digestion / the clene wyne or meane
in substance and colour / of good and of conuenient
sauour / and of sufficient strength / and somewhat
stypticke / is mooste holsome. The .ij. thyng is
housenes of þe throte / the whiche housenes some
redde wines do cause and enduce throughe their
drynes and erthynges. And this hurte comethe
also by drynkyng of redde wines that growe in
the parties of Brabant / throughe theyr stypti-
cite and erthynges: and specially this grefe chan-
cethe whan the sayde wines be nat fynyed. But
yet they make nat a man costive. For must that
is

is very red / is wonte to cause the flixe / by reason
of his erthye dregges mingled there with all :
the whiche byteth and gnaweth the guttes : of
whiche gnawynge cometh the flixe. And suche
wyne shulde nat be dronke tyll hit be fyned. For
so longe as it gnaweth / through the erthy dreg-
ges therof / a mordicant fume is reysed to the
brayne / whiche gnaweth and byteth the eyes /
and maketh them redde : Suche incōueniences
are engendred by newe unfyned wynes of Bra-
bant / whether they be white or redde / through
theyr erthynes. The cause why this fume is
mordicatyue is by reason that the wyne that he
cometh of is mordicatyue. For Galen saythe :
What so euer is dissolued from a thyng / must
nedes be lyke the thyng / frome whiche hit is
dissolued.

Allea, uuy, ruta, pira, raphanus, et tyrlaca.

Hec sunt antidotum contra mortale Venenum.

In this texte are comprised .vi. remedies a-
gaynst venome. The fyrste is garlyke : whiche
is very medicinable agaynst suche inconuenien-
ces / as are wonte to be engendred of water : and
speciallly hit is holsome / if one hadde to drynke
noughty corrupt water. Wherof Serapio saith :
That if one eate garlyke fyrste / and drynke cor-
rupte water after / it shal nat hurte hym. Wher-
vnto Auicen agreeth. The same operation is al-
so in oynyons / as Auicen saythe / and so oynions
may be comprehended vnder garlyke. And Aui-

I.ii.

cen

*Gal. in com-
mento illius
aphorif.
Et qui cres-
cunt ac.*

Garlyke

*Serapion in
segre. cap. de
alleo.*

*Aui. ii. can.
ca. de alleo.
Et. iii. l. cap.
de conseruac.
a noc. diuers.
aquarum.
Aui. ii. can.
ca. de cepis.*

cen sayth : That an oynion is subtile/percynge/
 and scourynge/ with stipticite: and openeth strō-
 gles: and it is hotte in the thyrde degree: wher-
 fore hit heateth yll waters/ and letteth that they
 with theyr coldenes hurte nat the stomake: and
 hit maketh grosse humours pure/ and causethe
 them lyghtly to issue. And vineger myrte with
 an oynion dothe greatly fortifie his subtile and
 percynge or entrynge vertue/ and kepethe one
 from thyrstines/ the whiche eatinge of oynions
 is wonte to cause. This same is verified of gar-
 lyke. And Auicen saith that after one hath drōke
 grosse and troublous waters/ he shuld eat gar-
 lyke: for it fineth them/ and maketh them lyght-
 ly to discēde: and letteth that they hurte nat the
 stomake and entrayles: and that they stoppe
 nat the beynges. And garlyke is good to eat be-
 fore one take his iourney. And hit is one of the
 best and mooste holsomest thynges that can be/
 for them that come out of a colde aper/ or go in to
 hit: as Auicen saith. And by this appereth that
 garlyke is specially good for them that iourney
 and wander ouer diuers cōntres/ and vse diuers
 drynkes/ accōrdynge to these verses:

*Allea qui mane seiuino sumpserit ore.
 Hunc ignoratum non ludit potus aquarum.
 Nec diuersorum mutatio facta locorum.*

More ouer garlyke (drōke with wyne) is good
 agaynst the styngynge of venomous wormes/
 and bitynge of serpentis/ whiche thyng Auic-
 cen sayth that he proued. And also hit is good a-
 gainst

*Ani. iii. l. ca.
 de regendo
 inter.*

*Sul. ii. can.
 ca. de alleo.*

gaynste the bytyng of a madde dogge: And a
 playster made of garlyke/lyggeleaves/ and cō-
 myn/ is good to lape to the place that is bytten
 with a venemous beest called mugal. Also an oyn-
 on as Auicen saythe/ is holsome to annoynte
 þ place that is bitten with a madde dogge/ with
 the ieuise therof/ or a playster therof made with
 salte and rewe. And an oynyon eaten expellethe
 the hurte of venomous thynges. And some say
 they engendre in a mans stomacke a moyste hu-
 mour very holsome agaynste the hurte of veno-
 mous thynges. And here is to be noted/ that
 garlyke/ oynions/ and also likes are nat holsome
 for temperate bodyes/ nor hotte/ and specialle
 whan they be eatē rawe. For than they noryshe
 verye lyttell/ and yll/ and they engendre sharpe
 prickinge bloud: yet they make grosse humours
 subtile and breake or cutte clammye humours.
 And whā they be sodde/ they lose the prickinge/
 and yet than they vertue inclyue or cuttyng/
 and subtyltyue remayneth. Therfore whan
 they be sodde they be holsomer thā rawe. Likes
 be hotte and drye/ and they nouryshement is
 naught/ they hurt the eyes/ and ingendre blacke
 melancoly bludde/ and cause terrable dreames:
 they hurte the senowes with they prickinges:
 and they hurte the tethe and gommies: and co-
 leryke and melācoly folkes shulde nat vse to eat
 them/ and specialle rawe. Oynions be hotte/
 and they haue an erthy superfluous heate, with

¶.iii.

a wat

Eatynge of
lynes

Eatynge of
oynions.

Eatynge of
garlyke.

The Use
of nuttes.

Ant. li can.
cap. de
nuce.

Diseases
gendred by
eatynge of
nuttes.

a wattryshe moystenes / subtyle / bndyggested.
If they be eaten rawe they ingedre yll humours
and corruptible putrifactions in the stomake, and
they cause yll dreames and dzedefulle / and also
heed ache. And if they be to moche bled / they
marre the memozy / and trouble the vnderstan-
dinge / and make one beside hym selfe. But whā
they be sodde with the brothe of good fleshe and
eaten / they cause good digestion / and their hurt-
fulness is dymynyshed / and they moderate the
coldenes of meates / where with they be sodde :
but the beste is / nat to ble them. Garlyke is
hotte / declynyng some what to humydite / but
lesse than opnyons / hit is medicynable agaynst
ventosytees and eke the cough / and hit maketh
one to spytte well / but it hurteth the spghte and
bredeth heed ache : and hit is tryacle for vplans
of the men. And thus the forsayde thynges are
holsome for them onely / that haue in them fleu-
matyke grosse and clammye humours / but col-
lerpke folkes oughte to absteyne from them.
The. ij. thyng is walnuttes : wherof Auicen
sayth : That hit with fygges and rewe / are me-
dicinable agaynste all maner of venome / and of
walnuttes / of opnyons / & of salte is made a plai-
ster to laye to the bytyng of a madde dogge.
And this specially is vnderstāde of a dze nutte /
that is eaten before meate in fourme as is afore
sayde. And wyttethe well / that dze nuttes are
woyse than newe and moyste. For the dze are
more

more oplye: by reason wherof they tourne to col-
 ler/and engendze heed ache/they hurte the eies,
 and cause swymyng in the heed/ and specyally
 if they be eatē after meate: they cause the paul-
 sey in the tonge/and prouoke one to vomite/and
 make blysters in ones mouthe: and they that
 haue a coleryke stomacke ought especially to es-
 chewe dye nuttes: and the older they be/ the
 worse they be. The newe nuttes haue lesse of yll
 oylines/and therfoze they ingendze nat the ache
 oꝝ swymyng in the heed/ and suche lyke dy-
 seases/as the dye do: and by reason of their slip-
 perpe humidite/ they make one to haue p laske.
 And if they be a lyttell warmed at the fyze and
 eaten after diner/they presse oꝝ dysue downe the
 meate. And thus hit appereth/ that newe nut-
 tis are moze holsome foꝝ folkes in helth thā dye.
 The. iij. thyng is rewe. Wherof Auicen saith/
 that hit resystethe popson. And after he saythe:
 If one feare lest he shulde dypnke popson/ oꝝ to
 be stonge of a venomous beest/let hym take. 3. i.
 of the sede/with the leaues therof/and dypnke it
 with wyne/ and a nutte stamped and myngled
 to gether. And Arystotell saythe/ that whan the
 wesill wyll feyghte with the edder/ oꝝ the toode/
 she eateth rewe fyrst/ and by reason therof sleeth
 the other: foꝝ the smell of rewe is soo to popson.
 The eatynge of rewe in the moꝝnyng with fig-
 ges and swete almondes/ preserueth one frome
 popson. Here is to be noted/that there be. ij. kin-
 des

Of rue cal-
 led herbe
 grace.

Aut. ii. can.
 cap. de ruta.

Arist. in li-
 bro de ani-
 malibus.

ii. kyndes
 of rue.

Serapio. ca.
de ruta.

Aul. ii. can.
ca. de ruta.

Peres.

Aul. ii. can.
ca. de peris.

Radyffe
rootes.

Aul. ii. can.
ca. de rad.

des of rewe. The one is gardeyne rewe/ the o-
ther is wylderewe. The gardeyne rewe is bet-
ter than the felderewe. For the felderewe is ex-
cedynge drye. Hit is hotte/ and drye in the .iiij.
degree. wherfore hit is hurtfulle to take moche
therof. The gardeyne rewe is moyste hotte and
drye in the .ij. and .iiij. degree. It perceth and re-
solueth ventosyte/ and specially if it be drye. For
Serappon sayth/ that drye rewe of all medicins
for ventosytes is the beste/ and mooste holsome:
but moyst rewe engendzeth ventosite. Also rewe
dothe vehemently quicken the spghte/ and spe-
cially the ieuise therof/ with the ieuise of fenelle
and hony made in an oyntment oz els eaten/ as
Auicen saith. But yet for as moche as y ieuise of
rue hath a ppyete hurtful to y eyes/ it were best
to fanne wynde vpon your eyes therewith: and
in no wyse to touche your eyes with the mate-
riall rewe. The .iiij. thyng is peres: wherof
Auicen saythe: that they be holsome agaynst di-
seases that be engendred by mushrooms or toode
stooles. For peres/ sodde with mushrooms/ do a-
waye theyr hurtfulnes. Ozel this texte maye be
vnderstande by peeres aromatike/ whiche by
reason of theyr swete smell/ comforte y spirites/
and so they auoyde poyson. The .v. thyng is
radyffes: wherof Auicen saythe: that they be
holsome agaynst the bytynge of a snake: and
whan they be dronke with wyne, they are good
agaynst the bitynge of the beeste called Cornute:
and

and the seede therof is good against al venomes.
And whan the seede of radyshe is layde vpon a
scorpion / hit sleeth hym / and the water therof
hath in that behalfe ben proued / and it is strong-
er than the seede: and if a scorpion bite one that
hathe eaten radyshe / hit shall nat hurte hym.
Hit is also herpe good agaynste the chokynke of
mushroms. Or hit maye be sayde hit is good a-
gaynste popson / bpcause hit prouoketh one to
vomite: & so by reason of vomite / the stomake is
purged of yll humours. And here is to be noted,
that radyshe and radysh rootes are lyke of com-
plectiō / whiche are vnholosome for colerike folke:
for they engendre a sharpe pyckynge bloudde:
and radysh is vnholosome for the stomacke / for
it maketh one to belche moche / and engendzeth
grosse humours. And if the digestion be feble / it
engendzeth the rawe humours: yet hit is subtile
and of a Percyng nature. And some men vse to
eate radysh after other meates to comforte dy-
gestion: wherat Galen maruayleth. And coun-
nyng phisitions saye / that if radyshe be eaten
after other meates / hit helpeth digestion: and
vnloseth the bealpe. But if radyshe be eaten be-
fore other meatis / it listeth bpwarde the meate /
and causeth one to vomite. But it is holosome af-
ter other meates / to eate a lyttell quantite of ra-
dishe. Yet neuer the lesse they hurte the eyes and
the heed. Rasis sayth / that radyshe lyenge longe
in the stomake / auoideth fleume / and the leaues
therof

Tryacle.

Auic. vi.
iiii. tract.
iii. cap. i.

Auic. vi.
iiii. tract. i.
cap. de med.
commun.

**Choyce of
hollsome
ayer.**

Gal. i. i.
regni in com-
mento illius
suo. Omnia
hec.

therof do digest meate, and helpeth the appetite if they be taken in a smalle quantite. The. vi. thyng is tryacle/ whiche of euery sorte is good agaynste popson: and therfore hit is good bothe for man and beaste/ as well colde as hotte. And vnder the name of tryacle the noble medycyne Metridatis may be comprehēded: whiche. ii. be lyke in operation. For Auicē of tryacle saythe: Ye shall vnderstande/ that the greatest rule in curynge of popson is to comforte naturall heate: and to labour to dryue hit out/ as tryacle dothe. And of tryacle and the medycyne Metridates to gether/ Auicē sayth: There be certeyne medycins contrarie to poison: whiche wyl nat suffre poison to appoche nere the harte/ as triacle and Metrydate.

Aer sit mundus, habitabilis, ac luminosus.

Nec sit infectus, nec olens fetore cloace.

This texte declareth. iiii. thynges touchynge the choyce of hollsome ayer. Of whiche the fyrste is/ that one oughte to chose a clene ayer/ that is nat enfected with vapours: For vncleane ayer doth alter the hart after y nature of y cōplection that it is myngled with, as Haly sayth. The. ii. thyng is/ one ought to chose a lyght ayer: For darke ayer maketh a man heuy and dulle spirited: for suche ayer mynglethe hit selfe with the humours in a mans bodye/ and so beyng troubled hit runneth to the harte: of the whiche and of the humours/ grosse and troublous spirytes
ben

ben engendred/ the whiche make one lumpy the
 and slowe. Therfore there is nothinge that maketh
 a mā moze iocunde oz mery and lesse heuy/
 thā to walke in a faire clere aier/ oz to ryle perly.
 The. iij. thyng is/ that we oughte to eschewe
 infected aier/ that is where slaughter of people
 hath ben: for commonly in those places where
 as great slaughter of people hath be/ and in pla
 ces nere ther vnto/ foloweth great pestilence: for
 whan we drawe in the infecte aier/ hit infecteth
 the spirites in our bodye. The. iiij. thyng is/
 we shuld eschewe gunges/ synkes/ gutters/ cha
 nels/ stynkyng ditches/ and al other particuler
 places that are infected with carrepne/ and pla
 ces where as deed carkeles oz deed folkes bones
 are caste/ and places where hempe and flacce is
 wattered. For the aier so infected dothe enfecte
 the spirites of our bodye/ and speciallye hurteth
 the brayne. And therfore Auicen sayth / that as
 longe as the aier is temperate and clere/ and no
 substaunce contrarie to mans nature myngled
 there with/ hit causeth and conserueth a mans
 helthe. And whan hit is changed/ hit dothe con
 trarie to the operatiō therof: And for a moze des
 claration of the forsayde thynges wytteth well/
 that the aier in the regiment of helth is necessas
 rie. ij. wayes. fyrste/ for the refreshynge of the
 harte. Secondlye/ for the auoydynge out of fu
 mythe superfluites/ that trouble the spirite and
 natural heate. For like as we se by exterior thin
 ges

Auicen. li. ii.
 doctrina.
 cap. ii.

ges as the fyre without fannynge of the ayer is
choked and quenched : so like wyse we may ima-
gyn that the spirites and naturall heate in man
had nede to be nourysed conserued and attem-
pered. The attemperace of naturall heate is cau-
sed by drawynge of the aier / and the pourgynge
therof is caused by expullynge of the ayer. The
fyyste is done by motion of the attraction / and
the seconde by motion of expulsion. Therfore if
we drawe in stynkinge and vncleane ayer, it cor-
rupteth in vs the naturall heate and spyrte.
Therfore the ayer shuld be faire and clere / with-
out vapours and mystes : hit may nat be trou-
blous and cloudy / nor myxed with yll vapours.
For suche aier troubleth the humours / and mak-
eth a man heuye and sadde / as is afoze sayde.
The open ayer oughte to be chosen / and nat bes-
twene walles oz houses : and trully to speake the
close ayer shulde be eschewed. Yet neuer the lesse
in the tyme of pestylence / whan the ayer chaun-
ceth to be enfecte / the close ayer is to be chosen.
Therfore at suche seasons / hit is good for vs to
abyde within our houses / and to kepe our wynd-
owes fast shutte / lest the putrified ayer shulde
enter in : But els the open ayer is beste. Farther
in the regiment of helthe that ayer oughte to be
eschewed / the whiche is myxed with vapours of
lakes and depe pyttes conteynynge stynkynge
waters : and of certeyne herbes / as colewortes /
homlockes / & suche lyke : and of trees / as spygge
trees

trees and walnutte trees. Farther that ayer is
to be chosen/ wherein the wynde blowethe from
hyghe oz egall grounde. And also we oughte to
take good hede/ that the ayer excede nat in any
of his fyrste qualytees/ that is to saye in heate/
colde/moysture/oz drought/whiche if hit chāce,
hit muste be tempered by crafte as moche as is
possible. These thynges Auicen teacheth.

Alii. ff. l.
doct. ii. de
diuersis.

Si tibi serotina noceat potatio Vina,

Hora matutina resibas, et erit medicina.

This texte teacheth one doctryne, the whiche is
this/ if a man be diseased by drynkyng of wine
ouer nyghte/ lette hym on the morowe a freshe
drynke wyne agayne. For eyther drynkyng of
wyne ouer nyght causeth dronkenness/ thys in
the mornynge/ oz els inflammation of the body.
If hit inflame the body/ than it is ryght ynhol
some agayne in the mornynge to drynke wyne a
freshe, for that were as one wold lay fyre to fyre:
But if one hap to be dronke & ther with pbrake
a lyttell: than it were holsome for hym to drynke
wyne a freshe agayne in the mornynge. For the
drynkyng of wyne than agayne/ dothe lyghtly
cause one to vomite/ wherby the stomake is clen
sed: And by reason of clensynge of the stomake/
the hurte of dronkenness and parbrakyng gothe
away lyghtly. And therfore Hippocrates couns
sayleth vs to be dronken ones a moneth: that of
the dronkenness may come vomite: whiche thyng
preserueth vs from yldyseases of longe continu

ance.

ance.

ance. If the dꝛynkynge of wyne ouer eue dothe hurte one / by reason that he is nat acustomed to dꝛynke wyne : than he may dꝛinke wine agayne in the moꝛnyng / to accustomē hym : and so the dꝛynkynge of wyne shall the lesse hurte hym.

Hippo. ii. a:
phorismo.
Ex multo tē
pore &c.

For as Hippocrates saith / of acustomable thing cometh lesse grefe. But in case that thꝛystynes in the moꝛnyng dothe folowe on dꝛynkynge of wyne ouer eue / than to dꝛynke water in the moꝛnyng is beste to coole his thꝛyste. And for as moche as we haue spoken of hurte that cometh by dꝛynkynge of wyne : wꝛtethe well / that he that hath a feble bꝛayne / of what so euer other condicion he be / he ought to be wel ware of dꝛonkenness. For to be ofte dꝛonken as Auicen sayth : is cause of. vij. inconueniēces. Of whiche the fꝛste is corruption of the lyuers complection.

Avic. ii. l.
cap. de regi.
de aque et
vini.

Bye inco
ueniēces
engendꝛed
of dꝛon
kenness.

For wyne excessiue taken / cometh to the lyuer : and resolueth the heate therof : wherby the lyuer loseth his naturall generation of bloudde : and in the stede of bloudde / hit engendꝛeth watꝛ trishenes / and causeth the dꝛopsey / oꝛ els hit cutteth the liuer oꝛ the humours therof / wherby leꝛꝛy oꝛ wodnes is engendꝛed. The. ij. thynge is / the corruptynge of the bꝛaynes complection / by reason y thꝛycke & continuall fumes of the wyne ascēd therto / the whiche dispose the hotte bꝛaine to wodnes and frenesye : and the colde to the fals lynge yuell / forgetfulnes / and palley. The. iij. thynge is weaknes of the senowes. For we se cō

monly

monly that these dronkerdes haue the palsey in
 theyr heed and other membris/as wel in youth
 as in age. The. iiii. thyng is diseases of the se-
 nowes/as the crāpe and palsey. For supfluous
 drynkyng of wyne/oft tymes turneth to vineger
 in the stomacke/whiche hurteth the senowes.
 Also often tymes/for faute of digestiō/it turneth
 in to vndigested wattrishenes/whiche doth mol-
 lifie the senowes. And often tymes hit enducth
 or draweth grosse humours to þe senowes/wher-
 by they be stretched out/or drawn to gether.
 The. v. thyng is the palsey/that the humidis-
 tes of the brayne/encreased by wyne do engens-
 dre:so that they stoppe holly the waies of þe lifely
 spirites/that procede frome the brayne to the o-
 ther membris. The. vi. thinge is sodeine dethe,
 for whyle the dronkerde snozteth or slepeth/his
 wynde pypes are closed or stopped with the a-
 būdāce of wyne/or humidites therof engēdred/
 wherby he is sodaynly strangled. And though he
 the immoderate drynkyng of wyne causeth the
 forsaide inconueniences: Yet wyne moderately
 taken is hollome dyuers wayes. And Auicen res-
 herfeth. v. bontyes of wyne moderately dronke.
 The first is/that hit easely conueyeth the meate
 that hit is myngled with/to all the membris of
 the body/through the heate/subtillite/and hyd-
 conuenient properte therof. The. ii. thyng is/
 hit digesteth and resolueth fleume through the
 heate and subtilte of his substance/and maketh
 hit

S. Bonties
 of Wyne.
 moderatly
 dronke.

Properties
of melanc
coly and of
Wyne.

hit apte to auoyde out / openeth the wayes / and
comfourteth nature to dryue hit out. The. iij. is /
hit auoydeth redde coler by bryne / and by other
insensible vacuations / as swette and suche lyke.
And this is to be vnderstande of claret oz whyte
wyne / the whiche is feble of nature / oz els alayde
with water: for other wyse it wyll encrease coler /
by turnynge it selfe in to coler / and inflānation
of the lyuer. The. iiii. thyng is / hit causeth mel
lācolynes / the whiche is grosse and moueth slo
wely / easely to passe throughe the pypes oz cun
dytes therof / frome the lyuer to the splene / and
from the splene to the bymme oz mouth of the
stomake: & at last / with the dregges / to auoyde
out of the bodye. And hit declineth oz repreſſeth
the hurte of melancolynes / throughe contrari
ousnes of complection / and maner of substance /
in the effectis therof. For melancoly engendzeth
heuyng / feyntenes of harte / and couetousnes:
But wyne engedzeth ioye / boldnes / stoutnes of
stomake / and lyberalyte. The. v. thyng is / hit
resolueth all causes of werynes / excepte hit be
myrte with some other heate. For wyne reuy
ueth the resolute spirites agayne abundantlye /
and dothe comforte naturall vertue / and taketh
awaye oz diminisheth humidites that be lefte oz
remayne in þ musclys / i þ senowes of the hart /
oz in the ioyntes. And if the body be dryedde by
werynes / and nedethe moystynge / wyne moys
teth hit quickelye / so hit be alayde with water.

far

Farthermoze besides these thynges / wyne hath
many other good propertes. For aboue al other
thynges wyne is a swyfte and a sodayne nour
rysher: hit comforteth the heate and naturall
spirites / and heateth al the bodye / it clereth the
wytte / hit appeleth anger, hit dyspueth away he
uynes / and stereth to bodyly lust. And no drinke
dygesteth rawe humours so well as wyne. And
wyne maketh one manlye both in stomake and
body. And they that drinke no wine are nothyng
in regarde of theyr equals that drinke wyne / ney
ther in stomake nor corage.

Signit et humores melius Vinum meliores.

Si fuerit nigrum, corpus reddit tibi pigrum.

Vinum sit clarumqz, vetus, subtile maturum.

Ac bene limphatum saliens moderamine sumptum.

This texte declareth one doctrine of wyne: and
that is this / the better that wyne is / the better
humours it engedzeth. The cause is / for blacke
wyne is moze grosse and erthye than any other:
and therfore y spirites therof engedzed be gros:
And Galen saith: Grosse spiritis make the body
heuy oꝝ slowe. And farther there be. iij. doctri
nes reherled touchynge the election of wyne.

The fyrste is / wyne ought to be clere. For suche
wyne by reason that hit is subtyle / engendzeth
subtyle and clere spirites. The. ij. is / hit oughte
to be olde and nat newe. For newe wyne oꝝ must
dothe sooner overcome ones brayne / and make
one haue the laske / than any other of the parell:

L

hit

iii. doctri
nes to cho
se wyne.

Aulcen. lll. l.
cap. de regi-
mine aque
et vini.

Aggregatoz
cap. de vite.

Saj. in comē.
li. can. lll. par.
reg. acut.

it engendzeth the colicke / and other accidentes /
that shall be declared after / whan we come to /
Impedit Brinam. For ye shulde nat vnderstande /
þ wyne ought to be to olde . For suche wyne / as
Auicē saith / is as a medicine / and nat as drinke.
For suche wyne dothe rather alter a temperate
body to heate and droughthe / than nouryshe hit.
For whan it is so very olde / it receyueth agayne
his fyrste naturall verdure and sharpenes / and
is than al firy: wherfore þ aggregatoz wyrteth /
that hit is hotte and drye in the thyrde degree.
The. iij. lesson is / that wyne ought to be subtile.
For subtile wyne makethe the spirites of man
subtile / & grosse wynes engendre grosse spiritis.
The. iij. doctrine is / wyne shulde be rype / and
nat verte oz eger / for elles hit wyll depzyue man
of al his natural vacuations and good helth / as
Galen saythe. And therfore hit is hurtefull for
them / that wante euacuation by bryne and all
other their bypper membres. Yet as **Galen** saith /
suche styptical wyne is holsome for diseases that
chaunce in the guttes. And the stypticalnes of
wyne may be put away with moche minglynge
of water. **The. v. doctrine** is / that wyne shulde
be alayde with water: for therby the fumosityte
of the wyne is put awaye: and so hit doth lesse oz
uercomme the brayne. This is of trouth / if the
wyne be subtile / but if hit be grosse / hit ouercōs
meth the brayne þ sooner: for therby it is made
subtile and moze fumyshe. And of this wyne
Auicē

Aluicen vnderstode whan he saide / that wyne a
layde with water doth soner ouercome þ̄ brayne
than cleane wyne. The. vi. doctrine is / wyne
shulde be sp̄ynkelynge whan one tasteth it: and
this is one of the condicions of good wyne / be
foze sayde. The. vii. doctrine is consydred in the
d̄ynkers condicion / and nat of the wyne: that
is / one oughte to d̄ynke wyne temperatelye.

For wine temperatly taken / sharpeth the witte /
and engendzeth all the hollome thynges befoze
declared. By al these thynges here exp̄essed we
maye conclude / that wyne that ought to be cho
sen and is best in the regimēt of helth / is meane
wyne / egall betwene olde and newe / clere / some
what redde / of good odour and flauour / of egall
sauour / that is neyther eger / sharpe / nor swete:
whiche is nat grosse / nor to moche subtile: and
eke that hit be nat to stronge nor to weake: and
that hit growe nat on stony and hylly grounde /
nor on symple playne and earable grounde / but
on highe gronde / lienge opē towarde the southe /
in a countrey nat to hotte nor to colde. Touching
the regiment of wyne / concernynge the ages /
þ̄ rules that Aluicen putteth are to be wel noted.
The fyrste is: to geue chyldren wyne to d̄ynke /
is as one wolde lay fire to fire made of d̄ye wood.
For chyldren be tēdre & soone enflamed / th̄ough
th̄abundance of theyr naturall heate / and theyr
senowes and brayne be weake and feble. Whers
foze wyne hurteth them many wayes. But spe

L.ii.

cially

Aluicen. lli. &
cap. de regimē
mine aque
et vini.

cially by quicke inflammation / by hurtynge of
the brayne / by lightly percynge of the senowes /
and abundant fumolite. Therfore whan one gi
ueth the chyldren wyne to drynke / the stampnge
heate of the wine is added to the stampng heate
of their bodies / whiche are of as smal resistance /
as drye styckes / reedes / or towne is agaynst the
fyre. The. ij. rule is / that one may gyue an olde
man as moche wyne to drynke as he can beare
without hurte / that is / as moche as his natu
rall and due appetite desyreth. For lyke as olde
bootis and buskyns that be drie and wrinkeled /
be made souppulle and playne with oylunge : so
lyke wyse bene the bodies of olde folkes by dryn
kynge of chosen wyne / as wyne of Beuuoyrs.

Auncient folkes are colde / and wyne heateth :
their spirite is heup and they be ful of melācoly :
and wyne maketh them merye / and repreſseth
melancolynes : and commonly olde folkes slepe
ill / and wyne maketh them to slepe well. Olde
folkes be disposed to opilations / & wine openeth.
And lyke as wyne is to chyldren most contrarie /
so for olde folkes hit is mooste hollome. The. iij.
rule is / that yonge folkes shulde drynke wyne
tēperately / whiche temperately is to be vnder
stande / mesurable quantite / and cōuenient alay
enge with water. And al though that yonge fol
kes are as hotte as chyldre / yet theyr mēbres be
more sounde / & theyr senowes and brayne more
stronger / wherby they may the strōglyer resiste
the

the hurte that comethe by drynkyng of wyne.
Many good thynges come by drynkyng of wine
sobzely / that is to saye / the boydynge of coler /
the quickenynge of the corporal might and witte /
and the abundance of the subtile spirites.

Non sit acetosa ceruisia, sed bene clara,

De Balidis cocta granis satis ac heterata.

This texte declareth. v. thynges by whiche one
may knowe good ale. The fyrste is / that hit be
nat sower / for that hurteth the stomake. A sower
thyng / as Auicen saythe in many places / hur-
teth the senowes / and the stomake is a membre
fulle of senowes / specially about the bypnyne or
mouthe. The. ii. thyng is / that ale muste be
clere : for troubled ale is a stopper / and hurteth
them ouermuche that haue the stone, hit fatteth
and enflateth and maketh one shorte wynded /
and engendzeth moche flemme. The. iii. thyng
is / that ale shulde be made of good corne that is
nat corrupte / that is to saye / of the beste barlye /
wheate / or ootes : for the better the corne is / the
better is the humour therof engedzed. The. iiij.
thyng is / that ale oughte to be well sodde : for
that causeth it þ better to be digested / and more
amptably to be recepued of nature : and the incō-
ueniētes therof growinge / are the better borne.
For if the ale be nat well sodde / hit engendzeth
bentolytes in the bealye / gnawynge / inflasion /
and colycke. The. v. thyng is / that ale oughte
to be stale and well purged. For newe ale engēz

admodum

L.iii.

dzeth

Doeth the same hurte that ale doth the whiche is
nat well sodde: and also dothe lpghtly byede the
strapne coplyon.

De qua potatur, stomachus non inde grauetur.

Here is taught one lesson touchinge þ vñe of ale.
That is one ought to dzyneke hit moderately/ so
that the stomake be nat hurte therby/ nor dzyne-
kenes caused. For it is worse to be dzyneke of ale
than of wyne/ and endureth longer: and the fu-
mes and vapours of ale that ascende to the heed
are grosse/ wherfore they be nat so sone resolued/
as they that be mounted by wyne. Where
vpon hit is to be noted/ that in the begynnynge
of dzyner oz soupper/ hit is holsome to dzyneke ale
before wyne: the cause is/ for at the begynnynge
of our repast oz dzyner/ the bodye is hungrye: so
that the stomake before we began to eate meate
was hungry/ and so drew superfluites from þ
membres. Therfore if we begynne with wyne/
by reason that nature greatlye desyreth hit/ and
for the great nouryschemēt therof: the superflui-
ties/ to gether with the wyne ben drawen of the
stomake/ and are conueyed to the parties of the
body: but nature dothe nat so desyrouslly drawe
ale. And also ale washeth away the humours þ
hange aboute the bymme of the stomake. And
for this cause physitions counsaile/ that whan
one is mooste hungrye/ he shulde fyrste assaye to
bompte oz he eate anye meate/ that those super-
fluites that be drawen to gether of the hungrye
stomake/

to make / may be boyded out / leest they be mpy-
gled with the meate. Lyke wyle he that feareth
to be thirsty by superfluous drynkinge of water.
shulde drynke ale: for hit quencheth vnnaturall
thyrste.

Temporibus Veris modicum prandere iuberis.

Sed calor estatis dapibus nocet immoderatis.

Autumni fructus caueas. ne sint tibi suctus.

De mensa sume quantum Vis tempore Banne.

Here the authoꝝ determinethe what quantite of
meate shulde be eaten / after the diuersite of the.
iiij. seasons of the yere / that is to saye i ber oꝝ
sprynge tyme / sommer / autumnne / and wynter.
He saythe that in the tyme of ber / we must eat
littel meate. To this Auicen agreeth and saith /
the reason is / bycause in wynter mans bodye is
nat greatly gyuen to labour and exercyse / rawe
humours are encreased / and specially fleuma-
tyke: whiche after the proportion of the season /
than specially be engendred: whiche humours
by reason of colde / are enclosed in the bodye: and
whan ber oꝝ sprynge tyme comethe / these rawe
humours / gethered to gether / do melte & sprede
throughe all the body: wherfore nature is than
greately occupied in dygestyng of them. And
therfore in ber season / if one ate moche meate /
hit letteth nature to digest suche flematicke hu-
mours / and causeth them to diuerte oꝝ turne an
other way: for by these humours and great qua-
ntite of meate nature is ouer pressed. And so ther-
by

Dyete af-
ter the. iiii.
seasons of
the yere.

Auicen. ii. l.
doct. ii. cap.
vi. et. iii. l.
doct. v. de
reg. temporis
cum recti-
auris.

Ant. li. i. doct.
6. cap. vi.

by suche humours shal remayne in the body vntil
digested: and runne to some membre/ and there
brede some disease. And therfore we oughte to
take good hede/ that we eate nat great quantite
of meate in yer. For lyttell meate in this season/
is a speciall preservation frome dysleases/ that
than raigne as Auicen sayth. And this sayenge
is of a trouthe/ frome the myddes to the ende of
yer/ and nat in the begynnyng: for the begyn
nyng of yer is lykened to wynter: wherfore tha
one may nourishe his body as well as in wynter.
And this also maye be thus vnderstande: if the
body be ful of humours whan yer cometh/ than
meate is to be giuen after the natural heate and
resolution/ that is caused of the bodye: for than
the cause is auoyded: for whiche meate shulde
be dimynished. To this Hippocrates agreeth
sayenge: Bealpes in wynter and yer are mooste
hotte/ and slepe mooste longe. Therfore in those
seasons/ by reason that natural heate is moche:
hit nedeth moche nourysment. Secondlye he
saythe/ that to eate moche meate in sommer is
hurteful: bycause that than the vertue of diges
tion is feble. For the spiritis and natural heate,
whiche are the instrumentes of corporall opera
tion/ are than right feble/ sparckled/ and resolute.
by reason of the outwarde heate/ y whiche doth
vehemently drawe them to the exterior partes:
and so causethe/ that moche meate can nat well
digeste. And here is to be noted/ y for as moche
as

as the behement resolution of humpdytes / as
well substanciall / as nutrymentall of the bodye
is great / grosser and moze meate in sōmer shuld
be eatē. if y might digestiue coulde digest it : but
bicause nature can nat digest moche at ones / we
muste eate a lyttell and ofte : as Galen saythe.

In sōmer we must eate many tymes and lyttel :
bicause the body hath ofte nede / by reason of ofte
dissolution. And al though the lyttell meate shulde
be eatē in the sōmer / yet one may drinke moche /
by reason of the greate reasolution and drought
of the body : and the naturall heate of the bodye
excedeth the moysture therof : and man is than
moze thyrstye than other tymes. But yet than
one ought to drinke lesse wyne / specially if hit be
pure / for suche wyne / dothe soone enflame / and
causeth the naturall heate / augmented by the
ardent heate of sommer to bourn : and therfore
he that wyl drinke wine in sōmer shuld myngle
it wel with water : and forbear olde and stronge
wyne. Thyrdylye he sayth / that in Autumne we
ought to be ware of frutes / specially of the same
season / as grapes / peches / fygges / and suche
lyke : or at leeste to eate but lyttell of them / for
suche frutes engendre bloudde / that is apte to
putrifie / by reason of humours and boyllunge
that they make in the body / and specially if they
be receiued in to an vncleane stomake or a corrupt
body / whiche for the mooste parte chāceth in au-
tumne. And so than yll and fylthy diseases are

Gal. in
can. com.
Et quibus
semel ac.

The reaso
that one
oughte to
eate lyttell
meate in
sommer.

To avoide
eatynge of
frutes in
Autumne.

Rasis. iiii.
alim. cap.
de regi.
corp. secundū
tempus.

Gal. in can.
apho. Et quis
bus semel &c.

engendred/as the pockes and other pestilent sic-
kenesses. And wyttethe well / that in autumne
hunger and thyrste shulde be eschewed / and to
eate moche meate at one meale as Rasis sayth.
The wyne also that is dronke in haruest / shulde
be alayde with moche water / that it may moyst
the bodye / and cole the heate : but nat so super-
fluously alayde with water / as hit is in somer :
nor to be dronke so superfluously : for by reason
that nature is feble / hit is nat able to welde and
digeste hit : and to moche alayenge with water /
distroyeth naturall heate / and encreaseeth ventos-
ytes : wherby the colycke is engendred. Four-
thlye he saythe / that in wynter one may eate as
muche as he wyll / that is to saye / more than in
other seasons / after the mynde of Auicen. And
Galen saythe. In wynter moche meate leyserly
shulde be eatē. The reason is / bpcause the heate
of our body in wynter is strongest / bothe by rea-
son hit is conieled to gether / and fortified / by po-
sition of his contrarie / that is to saye / the coldes-
nes of the ayer / enuironynge our bodies about.
And this is verified in bigge bodies and fleshye /
and nat in bare and feble : for on suche bodies col-
denes of winter enclined, doth nat comforte with
heate / but dothe make them more feble : For in
wynter as Hippocrates saythe : bealyes be hot-
test of nature and slepe mooste longe. Wherby it
appereth / that the grosse nouryshmentes and
hardest of digestion are more holsome in wynter
than

thā in other seasons/ bycause the heate is strong-
ger. But the wyne that is dronke in wynter
shulde be as ruddy as a rose/ and nat white/ and
alayde with a lyttell water. Here is to be noted/
that all thoughe by the strengthe of heate/ and
vertue of digestion in wynter the grosse & strōge
meates are moze holsome: yet bycause the seas-
son is disposed to opilations and repletions/ by
reason of moche fleume/ hit were holsome to vse
meane meates/ betwene heuy and lyght/ grosse
and subtyle/ as kydde/ beale/ mutton/ pykes/
perche/ and cruelles. And they that vse grosser
meates/ as befe/ porke/ venison/ gottes fleshe/
& suche like. shulde eat but one meale a day: or
els to vse meatis laxatiue/ as pely/ cressis/ mus-
stert/ and suche lyke/ and to vse great labour.

Salvia cum ruta faciunt tibi pocula tuta.

Adde rose florem minuit potenter amorem.

Here the auctour descriueth. ii. remedies against
yl drynke. The fyrste is sage leaues/ sage put in
to the drynke. for dothe the hurte of hit/ and also
it comforteth the senowes and brayne: the whiche
comforted/ doth the better respste the yll fumes/
that of the yll drynke ascende there vnto.

The. ii. remedy is rewe/ wherof if the holle lea-
ues be put in to the drynke/ the vertue of hit for-
dothe the malyce of the drynke. And howe good
and holsome rewe is agaynste popson/ hit hath
ben declared befoze at *Allea nux, ruta &c.* And this
texte sayth/ that to the two forsayde herbes/ we

Ad. ii.

maye

Herbes
holsome
to put in
drynke.

made put the rose flower. And this oughte specialle to be vnderstande of a redde rose: for the swete smelle and stypticalnes therof, amendeth the malyce of the drynke.

Nausea non poterit quemq̃ De pare marina

Aurea cum vino mixtam si sumpsit illam.

A remedye
for parbrakynge
spynge on
the see.

Here the auctour teacheth a remedye howe they that are nat accustomed to passe the see maye auoyde parbrakynge or spynge. He that wyl passe the see, muste a fewe dayes before he take hyppinge, mingle the see water with his wine. This is a remedye for them that be ryche: but if hit be a poore man, than he muste drynke see water, that he maye easelyer eschewe spynge. The reason herof is, by cause the see water is salte: and so with his saltenes and stypticite, that foloweth saltenes, hit closeth the mouthe of the stomake, and therby fordoth spynge. And here is to be noted, that as Auicen sayth, a trauayler on y^e see, shulde nat moche go about to withstāde or to forbear parbrakynge or spynge, at the begynnynge, but to vomyte vntyll he thynke hym selfe well purged: for that preserueth hym frome many diseases, and nat onely preserueth, but also healeth or alleugeth greuous & great diseases, as lepre, dropsie, palsey, coldenes, and swellynge of the stomake. Thus sayth Auicen. But in case that the trauayler on the see spue so moche, that he therby is ryght greatly feeble, than he muste restrayne hym selfe by eatynge of styptis

Auicen. iii. l.
de reg. iter
agentis in
mare

Auicen. iii. l.
doct. ii.
cap. ii.

skipt icall and sower frute / as burppe frute / crabbes.
 sower pome garnades and suche like: wher
 with the mouthe of the stomacke is comforted /
 and the humours expelled downe: and also the
 stomacke therewith is cūforted / and þe humours
 flowynge there vnto by tossynge of the water are
 driuen away. Orels we may take musterte seede
 dyped by the fyre / and drynke hit with wyne / or
 wormewode may be eaten or dronken / or a tolte
 wette in redolent wyne is good to eate. And ge
 nerallie tarte meates be good for trauaylers on
 the see / for they comforte the stomake / and pro
 hybyte vapours and fumes that wolde ascende
 to the heede / as herbes sodde in byneger / or in
 the ieuise of sower grapes.

Salvia, sal, binum, piper, assea, petrocilium.

Ex his fit salsa, nisi sit commixio falsa.

Here the auctour teachethe vs to make a cōmon
 sauce if we lacke a better. And. v. thynges goth
 to the makynge of this sauce. The fyrst is sage.
 Wherewith we maye make sauce for a goole roste
 or sodde. For cōmonly a goole or a pygge roasted
 is stopped with sage / to dype by the humydites
 and clamynnes of them / and also bycause the
 fleshe shulde smell some what therof: but yet af
 ter hit is roasted / the sage wolde be caste awaye
 and nat eaten. Lyke wyse of sage vplandysshe
 folke make a sauce to eate with a goole: for they
 stampe sage and garlike to gether / that the sage
 maye abate some what of the garlykes sauour.

To make
 a common
 sauce.

M.iii.

The.

The. ii. thyng is/ saulte with wyne: and this
saule is for ryche and noble men. For whan they
wante musterte/ or ver ieuise / they put wyne in
a saucer/ and myngle hit with a lyttell saulte.
The. iii. thyng is peper/ a saule for vplandishe
folkes. For they myngle peper with beanes and
peasen. Lyke wyse of tosted breadde/ with ale or
wine/ and with peper they make a blacke saule,
as hit were pappe / that is called pepper / and
that they cast vpon theyr meate fleshe and fyshe.
The fourthe is garlyke/ wherof the vplandysh
people make a saule: for they myngle softe chese
and mylke/ and stampe garlyke to gether/ and
so they eate hit with theyr meate/ whether it be
rosted or sod/ saulte or freshe/ & with harde egges.
The. v. thyng is persly: of persly leaues staped/
with ver ieuise or whyte wyne is made a grene
saule to eate with rosted meate. And here is to
be noted/ that saule or saules vary after the seas-
ons of the yere. For in hotte seasons/ hit muste
be made of colde thynges / or of stufte of lyttell
heate / and in colde seasons contrarie wyse.
Therfore somer saule shulde be ver ieuise cysell/
or byneger / the ieuise of lemmons / or of pome-
garnades. with rose water and suchelyke. And
other while in saules made in sommer, one may
put a lyttell pellytope and perslye / to attempte
the coldenes of the forsayde thynges. But the
mattier of the copotent saules in wynter is mus-
terte/ carloke/ gynger/ pepper/ cynamum/ ge-
loferg/

lofferes / garlyke / sage / myntes / pelytope / and
perslye : wyne / water of fleshe / byneger nat to
stronge / but berpe nere to the nature of wyne.
And in meane seasons / þe sauces shulde be mean.
neyther to hotte nor to colde. Secondlye sauces
differ by reason of the meates for whiche they be
made: for one meate wil haue one sauce, an other
meate an nother sauce: as lordes cokes knowe.
Sauce for muttō / beale. & kydde is grene sauce /
made in somer with byneger or ber ieuse / with
a fewe spices / and without garlyke / other while
with perslye / whyte gynger / and tosted breadde
with byneger. In wynter the same sauces be
made with many spycs / and a lyttell quantite
of garlyke / and of the best wyne / and with a lyt-
tell ber ieuse / or with musterte. Sauce for roasted
befe is made with pepper / tosted breadde / broth
of fleshe & grapes. And the same sauce is good
in winter to eate with porke. Also porke in somer
may be eaten with byneger and perslye at the be-
gynnyng of dyner. But in case that the foresaide
meates be baked / and specially befe and porke /
and in winter / than serue in a white oynion / and
a smal quantite of swete spice beaten in pouder.
But in sommer serue it in without oynions, and
with ber ieuse / or els with a fewe small oynions.
And if the pastes be made of more tendre fleshe
& lyghter of digestion / than serue no oynions in
ther with: but in sommer almon milke with ber
ieuse / and a lyttell blanche pouder: And at the
last

Dyuets
good saus
ces for sons
dry meatis

last ye may put therto / an egge broken with ver
icuse. But in winter in the stede of ver icuse take
wyne / and more spyce. With roasted rabbattes
and chekyns / sauce made with cynomume / crū
mes of breadde / and with ver icuse in sommer
season is holsome / and in wynter with wyne.
For roasted porke in wynter take of the dripping /
tempered with good wyne and oynyons : and
in sommer take the grene sauce aboue named.
For roasted selantes / pyggyons / and turtlys / take
none other sauce but faulte. For boylde capons
and cockes take of the same brothe with a littell
blanche powder. And namely in wynter if they
be boyled with sage / Thyme / and perslye / this is
good sauce : and in sommer / the brothe of the cas
pon / and a lyttell bergis myngled to gether is a
holsome sauce. For fatte capons and hennes bak
ked / serue in none other sauce / but a small quan
tite of blanche powder : and at the end the aboue
named grene sauce in sommer / and in wynter
good wyne. But fysh the grosser hit is / the hard
er of digestion / the more superfluous / and mois
ter of nature / the more hit nedeth hotte sauces
and sharpe : and the same rule is lyke wyle true
in all maner of fleshe.

*Si fore bis sanus abluere sepe manus
Lotto post mensam tibi confert munera vina
Mundificat palmas, et lumina reddat acuta.*

Here the auctour teacheth. is. holsome thynges
come by washyng of our handes after meate.

The

The fyrst is / the palme of our handes are mundified. The ij. is / our spght is sharped there by / and that is specially by accidens / for the handes be the instrumentes to clense the eyes : and it is ryght holsome for them to be mundified : whers of we haue spoken befoze at *Lumina mane manus.*

Panis non calidus. nec sit nimis inueteratus.

Sed fermentatus, oculatus, sit bene coctus.

Modice salitus. frugibus validis sit electus.

Non comedas crustam, coleram quia gignit adustam.

Panis salsatus, fermentatus, bene coctus.

Purus sit sanus. qui non ita sit tibi sanus.

In this texte. ij. thinges are touched oz remembred concernynge the choyce of bread. The fyrst is heate. For bread ought nat to be eaten hotte. Hotte bread as Auicen sayth / is nat conuenient for mans nature : and bread that cometh hotte from the ouen is vnholosome. The reason is / by cause hit stoppethe moche. And agayne after he sayth : That hotte breadde causeth thyrstynes / by reason that hit is hotte : and hit swymmeth in the stomake by reason of his vapourous humidite : and is of quicke dygestion / and descendeth slowly downe. And al though he that hotte breadde in the regiment of helthe be vnholosome to eate : yet the smell therof is ryghte holsome / for it reliueth one in a sownde : and it is possible / that some folkes may lyue by the smell of newe breadde. The. ij. thyng is / we oughte nat to eate breadde that is very stale / oz mouldye : for

A

suche

Auicen. lib. 1. de pane.

Eatynge of
Hotte Bread

Sal. t. alimē-
torum. ca. ii.

B. ppetes
of good
breadde.

Aulcen ii.
can. cap
de pane.

suche breadde is vnholosome for the nourishment
of mans nature: for hit drieth the body/and en-
gendreth melancolye humours: wher vpon hit
folowethe/ that bread shulde nat be to newe nor
to stale/ but a day olde. Farther this texte decla-
reth. v. ppetes of good breadde. The fyrste
is/ hit muste be well leuende/ as Galen saythe:
The best breadde of digestion/ is it that is verp
well leuende/ and baked in an ouen that is hatte
with moderate fyre. And agayne he saythe.
Unleuende bread is holosome for no bodye. And
after the mynde of Auicen/ Breadde made with
lyttell leuen nourysheth moche/ but the noury-
ment therof is a stopper/ excepte they eate hit/
that labour moche. The. ii. thyng is/ that bread
oughte to be lyghte/ for therby hit is known/
that the clammynes therof is goone. Yet neuer
the lesse this bread/ after the mynde of Auicen/
is a swete enterer/ and of lesse and worse noury-
ment/ as bread that is made of moche branne.
The. iii. thyng is/ that breadde oughte to be
well baken: for breadde that is yll baken is of yll
digestion/ and engendreth grese in the stomake.
And Auicen sayth: That breadde yll baken nor-
rysheth verpe moche/ but the nouryshment cau-
seth opilations/ excepte they labour moche that
eate it. And bread baken on a stone or in a panne
is of the same fashyon: for it is neuer wel baken
with in. The. iiij. thyng is/ that bread oughte
to be temperatly salted. For breadde ouer swete
is a

is a stopper/ and breadde ouer faulte is a dryer.
But breadde moderately salted nourisheth best/
so that hit haue the other condicions. The. v.
thyng is/ that bread shulde be made of the best
grayne/ that is to say of the best wheate. Whoe
ouer the auctour in this texte warneth vs to be
ware of crustis eatinge: for they engendre adust
coler/ or melancolye humours/ by reason that
they be burned and dry. And therfore great eas-
tes/ the whiche be coleryke of nature/ cause the
crustes aboue and beneth to be chynned awaye.
Wherfore the pyth or the crume shuld be chosen/
the whiche is of a greater nourishment than
the cruste. Yet notwithstandinge the crustis are
holsome for them that be holle & haue theyr stom-
ake moyse/ and desyre to be leane/ but they
must eat them after they haue dyned. For they
enforce the meate to descend downe/ and comforte
the mouth of the stomacke. Farther in the two
last verses is shewed/ that good breadde oughte
to haue these. v. condicions/ that is to saye/ hit
muste be well salted/ leuende/ well baken/ made
of good cleane cozne/ that is ripe gethered/ bonde
vp in shefte, and housed in due season. And here
is to be noted/ that if one desyre to nouryshe his
bodye/ he muste haue his breadde made of pure
flower/ the branne cleane taken out: and he þat des-
ireth to be lener/ must leaue some branne therin.
For branne nourysheh but lyttell & vnloseth the
bealye/ and flower doth contrarpe wyse.

Est caro porcina sine vino peior ouina.

Si tribuis vina, tunc est cibus medicina.

Here in this texte the auctour compareth porke with mutton. If porke be eaten without wyne hit is nat so hollome as mutton / but if porke be eaten with wyne / hit nouryseth the beste / and is medycynable, for hit moysteth the roche. And this is to be vnderstande specially of roasted pygges / & braune well dyght. And here is to be noted / p porke salted or dyled in the smoke / suche as men of the countrey be / called bakon / is in no maner wyse so hollome as mutton / whether it be eaten with wyne or no: but it is vnderstande by roasted porke / or pygge / or braune / as is before sayde.

Ista porcorum bona sunt, mala sunt reliquorum.

Here the auctour saythe / that hogge trypes / be better than of other beastes. The reason is / by cause we eat fewe entrayles / except they be full of bloud / & of verye fatte beastes as hogges be. Nowe onely hogges bloudde, through the similitude of complexion to mans nature / is bloudde of whiche the bowelles be fylled. And lyke wyse hogges be sooner fatte than any other beastes. Therfore we eat rather the trypes and chitters lynges of an hogge than of other beastes.

Impedit Brinam mustum, soluit cito Ventrem.

Epatis infrapim splenis, generat lapidemq.

Here the auctour shewethe. v. inconueniences / that brede of drynkyng of newe wyne or must. The fyrste is / that muste letteth the brine: and
this

this may be vnderstande. ij. Wayes. fyrste by reason that muste is thicke and grosse/ it myn-
gleth with the dregges/ and so stoppeth the ly-
uer and the rapnes, so that the brine can nat eas-
sely haue course. Secondly, hit letteth the brine
to haue dewe course/as reynnysh muste dothe/
and certeyne other subtile wynges lyke wyse.

For there is some reynnysh muste/ of the which
the lyes are mordicant or bptynge: and while it
runneth in to the bladder the erthy lyes therof
do byte and prycke the bladder: and constrayne
one to pisse contrarie to the due order and maner
that he was wonte to do. The. ij. is/ hit loseth
the bealy/ by reason that it scoureth the entray-
les/ and throughe sharpenes of the lies/ hit pry-
keth the guttes/ and causeth the ordeurs to as-
uopde out: fyrste by reason that the lyes be mor-
dicatiue. Secondlye throughe ventosityte, which
suche wyne causeth. And thyrde by reason þ hit
maketh the guttes styppe/ by way of vndigestis-
blenes & greue of þ stomake. wherfore þ stomake
leuseth & openeth the wayes, that were shutte.

The. iij. inconuenience is/ that muste hurteth
the good cōplection of the lyuer: For it stoppeth
the lyuer throughe moche minglyng of the lies:
and causeth a disease in the lyuer called dysenteria,
throughe swellynge/ wherby þ liuer is enfebled.
Thus saythe Auicen. And thus hit engendzeth
an yll colour: and yll dysseases of the lyuer/ that
is to saye spices of the dropsy. The. iij. incon-
uenience

R. iij.

Auicen. lib. 2.
cap. de reg.
aque et ymbr.

nience is / that muste hurteth the splene and the
 dysposition therof / throughe the same cause that
 hit doth the liuer : for it stoppeth the splene : and
 so causeth hit to be harde. The. v. hurte is / that
 must engendzeth the stone : and specially that is
 in the reynes : whiche is roudde / and lyghtlye
 frangyble / by reason of opilation / that hit cau-
 seth throughe the grosse substance therof. And
 this is certeine if the must be of very swete wy-
 nes / whose lyes be nothyng bitynge or sharpe.
 For must that hath sharpe and bitynge lies, pre-
 serueth a man from the stone : for it maketh one
 to pisse often : lyke as some reinnishe must doth,
 y causeth sande or grauel to be sene in the brine :
 the whiche doth ofte puke one to make water :
 whiche ofte makynge of water, washeth away
 the smal grauel / that cleueth to a mans raines /
 and so he auoydeth hit.

Potus aque sumptus, sit edenti Salde nocturnus.

Infrigidat stomachi. cibum nititur fore crudum.

Buttis that
 comme by
 drynkynge
 of Water.

Fulcen. iii. l.
 cap. de reg.
 eius / quod
 comeditur.

Here are declared. ii. hurtis / that come by dryn-
 kynge of water. The fyrst is / drynkynge of wa-
 ter hurteth ones stomake that eateth : by reason
 that water cooleth and leuseth the stomake : and
 specially hit dystrogethe the appetite. The. ii.
 hurte is / drynkynge of water with meate letteth
 digestion / for hit maketh the meate that is than
 eaten to be rawishe, after the mynde of Auicen.
 For as Auicen saythe / moche water shulde nat
 be dronken after meate. For it deuiddeth the sto-
 make

make and the meate/ and causeth it to swymme
 in the stomake. And he saith: that whan nature
 doth digeste meate/ and that sufficient quantite
 of water be mingled therewith/ than if we drinke
 moze water after that/ it letteth very moche the
 digestion that was begonne. And agayne Aui-
 cen sayth: that drynkynge of water shulde be es-
 chewed/ excepte it be to helpe the meate downe/
 whan hit stycketh oz dyscendeth stowelye. But
 with meate water shulde neuer be taken oz bled.
 Auerrois in his coment sheweth the reason, and
 saythe: To drynke water vpon meate/ maketh
 the stomacke colde oz hit be throughe hotte: and
 maketh the meate rawyshe and also hit causeth
 the meate to swymme in the stomake: and wyl-
 nat let it stycke fast ther as it shulde coueniently
 digest. The operatiō of the stomake is/ to make
 a good myxpon of thynges resceyued there in/
 and to dygeste them well. That done there folow-
 weth an ordinarie/ and a naturall seperation of
 pure and vnpure thynges. And as a great quā-
 tite of water put in a pottle slacketh the lithynge
 of the meate therein: so lyke wyle hit chanceth in
 the stomacke / by drynkynge of moche water.
 But to drynke a lyttell quantite of colde water
 with out meate/ before hit discende downe in to
 the stomake/ is nat forbiddē but allowable/ spe-
 cially if one be very thyrst: for a lyttell quā-
 tite of colde water/ taken after the forsayde maner/
 easeth the stomacke and quenchereth the thyrst.

The

Auicenna. de
 regi. aque et
 vini.

Auicenna. ii.
 can. tract.
 l. cap. iiii.

The coldenes of the water enforcethe the heate
of mans body to descende to the very bottum of
the stomake, and so fortifieth the digestiō therof.
Thus saythe Auicen. But wyttethe well / that
thoughe water be moze conuenient to quenche
thyrst than wyne: yet wyne for a mans helth is
moze holsome than water. And thoughe water
vniuersally quenche thyrste better than wyne/
bycause hit is colde and moyste / yet to make na-
turall and good commyrpon of meates / and to
conueye them to þe extreme partis of mā's body,
wyne is better than water. For wyne throughe
his subtile substance and operation / mynglethe
it selfe better with the meate / than water doth:
and nature deliteth moze in wine than in water:
therfore the membres drawe wyne moze sooner
vnto them / mynglypge hit with the meate.
This myrpge in this maner is as a boylpge
or lethpge of thynges to gether: whiche is greas-
tlye holpe by the heate of the wyne: but the col-
denes of the water letteth hit. So than hit ap-
perethe / that wyne in mynglypge with meate /
and delatpge of the same / is better than water.
For wyne / by reason that it is subtile of substāce /
& of a vertuouſ heate, it is a merueilous percer.
And so hit foloweth that wyne delateth or spreas-
deth moze than water / wherin is no vertuouſ
heate / nor substance of ayer nor fyre: farther /
water is nat so holsome drynke as wyne is: for
water hyndreth the noryshment of the bodye:
by

by reason that hit nouryssheth berpe lyttell or no
thyng at all: So that the more wattrye that
the meate is / the lesse it nouryssheth. Therfore hit
is very holsome to drinke wyne with our meate:
For wyne is a great and a speciall nourishment /
and restoratpue / and nouryssheth swyftely / as it
is afore sayd. Farther ye shal vnderstande / that
to drinke water with meate / is nat onely hurte
full but also in many other cases / whiche are de
clared of Auicenn. First it is vnholysome for a man
to drinke fastynge: for hit perceth in to the body
by all the principall membris therof: and hit de
stroyeth the naturall heate. This is of trouthe /
if one that is truly fastynge drinke hit. But if
a drunken man drinke hit fastynge / hit doth nat
hurte hym: For a dronkerde fastynge is nat bet
terly fastynge / his stomake is nat vacande / but
some what remaineth of the other daies ingur
gynge. And his drynkynge of water in the morn
ynge dothe washe the stomake / and represseth
the vapours and fumes / and disposeth hit to re
ceiue newe sustinance. The. ii. hurte is to drinke
water after great labour and trauayle: and lyke
wyse after the fleshely acte / betwene man and
woman: for than the pores of the body be very
open: wherby the water entreth in to the bot
tom of the membris and mortifieth y naturall
heate. Whiche heate also after the fleshely acte
is weakened. The. iij. inconuenience is / to drinke
water after baynyng / speciall ye if one bayne

D

hym

Auicenn. lib. 2.
cap. de regim
ine aque et
vini.

Avicen. vi.
quarresum:
ma. ii. cap.
vltimo.

hym fastynge: for than the cundytes and passayges of the body be very open: wherfore the water entrynge in to them hurteth moche, as is afore sayde. And Avicen saythe: That hit is to be feared/ leest drynkynge of water fastynge/ after baynyng/ and after carnall copulation shulde corrupte the complexion/ and brede the droppe. Fourthlye hit is hurtfull to drynke colde water to quenche thyrst/ in the nyght/ as hit chanceth to surfettors and dronkerdes: for by drynkynge of colde water/ the resolution and digestion of salte humours is prohibited. But in case that one be so excedynge thyrst: that neyther the coldenes of brythyng/ nor washynge of his mouth with colde water/ can nat suffice/ thā let hym drynke colde water/ out of a cuppe that hath a narrowe mouth or elles syppynge/ y the water may more slowly come vnto the brimme of the stomacke: for so hit shall best quenche his thyrst/ and lesse therof shal be dronke/ and than hit shal nat bitterly dystroy digestion. Fyftelye it is generally pl for holle folkes to drynke moche colde water/ for hit quencheth naturall heate/ it greueth the breast/ and marreth the appetite of the stomacke/ & is very hurtfull to all the senory membris. Yet neuer the lesse water that is temperatly colde doth some tyme per accident/ stere one to haue an appetite/ & maketh the stomacke stronge/ in helpynge/ openynge/ and clensynge the wayes therof.

Sunt

Sunt nutritiue multum carnes Struthiones.
 Here the authoꝝ sayth that beale noȝ theth very moche. And this Auicen assyrmeth / sayenge / that meate that conseructh helth must be suche as the fleshe is. For they are of lyke nature / and very apte to be conuerted in to bloudder and speciallye kydde / yonge luckynge calues / and perylyngelammes. And Galen saythe / that costed beale of. vi. oꝝ. viij. wekes olde / is moze holsome than mutton / and hit is soone digested / and noȝ theth very moche. And of these flesshes we haue spoken befoze.

Gal. iij. Ali.

The best Beale.

Sunt bona gallina, capo, turtur, sturna columba.

Quiscula vel merula, phasianus, et bigoneta.

Perdix, fringillus, orep, tremulus, amarellus.

Here the auctour sheweth what wyld foule are most holsome to eate / to nouryſhe mans nature. The nombꝛe of them is. xiiij. The fyrste is an henne : the whiche is verpe holsome to eate. For Haly / Auenzoarte / and Mesue say that the best fleshe of poulterpe is an henne that neuer layed / and of a cocke / that neuer trad henne. For they without superfluite are sone turned in to bloud / theyꝝ proprety is / to tempre mans complexion and their brothe is the best medicine that can be for lepers. And Galen saythe / that the fleshe of yonge poullettes augmenteth intellection / & cleareth y voice / and encreseth the fede of generatio. The. ii. is a capon / the fleshe wherof Consiliator / nombꝛeth amonge the mooste holsome fleshes.

The beste fowles to eate.

Galen. ff. cau. cap. de gallinis et gallo. Consiliator xviii. quest.

D. ii.

And

Avicen. ii.
can. cap. de
cane.

Rasis. iii. al.

And these fleshes with the other afore sayde/ the
stomake of his proprete/ dothe digeste. The. iij.
is a turtylle/ whiche also nourysethe well/ and
engendreth good bludde. Wherof Avicen sayth.
There is no foules fleshe better than a turtylles
or a hennes/ noz moze subtile. But yet they nou
ryshenat so moche as the pertryche. The. iiij.
after the opinion of some is a stare. This byrde
shulde be eatē ponge. Some other cal this foule
Starna: the whiche Rasis preyssethe aboue all o
ther foules/ sayeng: A sterlynges fleshe is lygh
test of al other foules/ and holsome for them that
wyl kepe a sklender dyete/ and by this maye be
vnderstande a greater foule/ as a grepe goole/
wherof the fleshe is ryghte commendable/ and
specialle whan hit is ponge. And on this wyse
Almans. vnderstandeth/ preferringe this fleshe
before other. Or elles by a stare maye be vnder
stande certeyne smal pertriches: wherof Moyses
semethe to vnderstande/ where he saythe to the
Jewes: Lyke wise stares are vnholysome for our
kynges: for they constreyne and indurate y bealye.
And this proprete some ascribe vnto pertrichis.
For theyr fleshe as Rasis saythe doth bynde the
bealye. The. v. is a doue/ wherof the fleshe is
colerpycke. Whiche/ as Rasis sayth is excedynge
hotte: the whiche engendreth bludde feruently
hotte: and lyghthe engendreth the ague. And
therfore pygpons be better baked with lower
grapes/ than roasted. For by the lower grapes/ the

the heate engendred in the bloudde is alayde.
 And the ponge pigpons / redy to flye be the most
 holsome to eate / for suche be of lyghte digestion /
 and of better humour. For the ponge pygpons,
 nat able to flee / are superfluously hotte / and
 moist: wherby they engedre grosse humours, as
 Auicen sayth. But olde pygpons / for theyr ouer
 great heate / drought / and difficulte of digestion,
 are to be eschewed. And lyke wyle olde turtlys.
 The. vi. is a quayle. Some doctours saye that
 a quayle is of lyghte substance / and engendreth
 good blud: and is verp holsome for holle folkes.
 But after the minde of Isaac quayles are worse
 than any other wylde foules: nor they are nat to
 be preyed / neyther for theyr nourishment nor
 for digestion. For through eatyng of their fleshe
 the crampe is to be feared. As Auicen saythe.
 And he saythe the reason is in the substance of
 theyr fleshe / that they engendre the crampe.
 And for this cause freche men bake & eate quay
 les with softe butterpe chese. Yet by the quayle
 may be vnderstande an other byrde a littel more
 than the forsayde pertriche / of the same colour /
 with redde feete and bille / of a delicious sauour.
 And on this wyle Basis taketh a quayle / whan
 he preferreth the fleshe therof aboue the fleshe
 of a stare / and all other foules. The. vii. is an
 osell: whiche lyke wyle shulde be eaten ponge.
 The. viii. is a phelande: whiche of all phisit
 ans is nombred for one of the beste fleshes. For

Ant. ff. can
 cap. deco
 lumbis.

Ant. ff. can
 ca. de cotur.

D.iii.

fleshe

fleshe of that foule is mooste hollesome for mans nature: and hit is meate for prynces and great estates. Consiliator saythe/ that the wyld fasant is best both for helth and strength. And also perauenture vnyuersallye/ for as moche as they be very lyke vnto hennes/ and welnere of the same shappe. And they be dryer of aier and of fedinge, and larger of exerceyse. The. ix. is a wodcocke/ the fleshe of this byrde is specialle hollesome.

Auicenn. ii.
can. cap. de
cubigine.

Galen. lii.
alimentorum
cap. xvii.
et xviii.
de ingenio
cap. ii.

The. x. is a partryche/ whose fleshe as Auicenn saythe/ is subtile/ and a great fatter/ it scourseth away the dropsye/ and comforteth the stomake/ and also augmenteth carnall lust. Yet neuer the lesse hit is a bynder. And this fleshe Galen preferreth aboue all other. And hit is sayde that customable eatynge of this fleshe/ comforteth the memozye. The. xi. is a ruddocke/ called robyn red breast/ it eateth grapes/ and fleeth swestely as a stare dothe/ but hit nouryseth better than a stare dothe/ and they haunte moche about the vines/ and they be dronke by eatynge of grapes/ & they be best i season to eate about all halomas. The. xii. is Drey, whiche as some say is a fasant henne/ and as some saye a moze henne: whether it be a pheasant henne or a moze henne/ the fleshe is of good nouryshement. The. xiii. is a byrde called Tremulus, whiche byrde commonlye abydethe nere the see cooste/ and is lesse in quantite than a henne/ & russet of colour/ it cryeth lowde/ & fleeth swestely/ and whan it plumeth vpo the erthe

erthe þ̄ taylor waggeth styl/ & therefore it is called
Tremulus, and vpon the heed therof growethe
lōge fethers. Hit is nat that same birde the whi-
che is vulgarly called a wagge taylor. The. xiii.
and laste/ is Amareffus, whiche allso is a water
foule/ lyke vnto a ducke/ but hit is lesse. And to
speake generallye/ amonge foules to eate/ they
be best preyed/ that be swyfter in flyghte. And
as the fleshe of the forsayde foules are of a com-
mendable nouryshment/ and of easy digestion:
so lyke wyse the fleshe of some foules is of a dys-
commendable nouryshment/ and harde to dy-
geste/ and of vnegall complection: as the fleshe
of geese/ peacockes/ and malarde/ and bnyuer-
sally of all foules that haue longe neckes/ longe
bylles/ and lyue vpon the water. And so is the
fleshe of sparowes/ whiche are exceedynge hotte,
and vntemperate/ and stererh to bodylye luste.
But touchynge the election of foules fleshe/ ye
shall vnderstāde/ that theyr natural nouryshynge
muste be consydered/ that is whether they be re-
storatyue/ lyghte of digestion/ lyght of substāce
or of subtil operation: and so after theyr diuers
propertes to preyse them. Wherefore Galen be-
holdynge the easy alteration and subtilte of per-
triches fleshe/ preferreth them. But Rasis with
Isaac consydcrynge the subtilte and lyghtenes
of the stare/ preyseth that best. Isaac also after
the diuers intētiōs of wyld foules fleshe prey-
seth diuers. Auires cōmendeth the turkis fleshe
aboue

aboue other: eyther hauyng respecte to the pros-
 pecte/wherby hit strengtethe and comfortethe
 a mans vnderstandyng: oz els in the countre of
 Araby/where Auicen was bozne/turtpylles are
 better than in other countreys. Farther witteth
 well/that the fleshe of foules is more holsome/
 than of. iiij. legged bestes/for them that forsake
 labour/and gyue them to study and contempla-
 tion/for hit is sooner digested: as Galen saythe:
 yet this fleshe of foules is soner digested than of
 beastes/and specially of partriches/whiche en-
 gendreth clene and pure bloudd: that is dispos-
 sed to augment and to sharpe the operations of
 the brayne/the whiche is mans vnderstādyng/
 cogitation/and memozye.

Gal. iiii. xlii.

Si pisces molles sunt, magno corpore tollē.

Si pisces duri parui sunt plus salituri

This texte teacheth vs. ii. knoweleges touchyng
 the choyce of fyshe. For eyther fyshe is harde oz
 softe: if hit be softe/than the elder is the better.
 The reason is/for softenes cometh of humidite,
 the whiche is more digested in olde fyshe than in
 yonge: & so whan suche fishes be yonge/they eng-
 gedre moche more flemethā whan they be olde.
 And so it appereth.that an olde pele is holsomer
 than a yonge/as some saye. But if suche fyshe
 be harde/than hit is holsomer yonge/that is to
 say/it is soner digested/as pikis and perchis be.
 For the hardnes resysteth digestion. For Auicen
 sayth. Of harde fysches take the smallest: and of
 softe

Rule. ii. cap.
de piscibus.

loste fyshes / chole the greatteste.

Lucius et parca, sapaustus, et albica, tenca.

Burnus, plagicia / cum carpa / galbio / truca.

Here are reherled .x. sortes of fishes that be very
holosome for mans body. The fyrst is a pike / cal-
led the tyranne of fishes : for he nat only deuours
reth fishes of other kynde / but also of his owne
kynde. On whom these verses were made :

Lucius est pisciorum rex et tyrannus aquarum.

A quo non differt Lucius iste parum.

The fysh of a pyke is harde / & a pyke is swyfte
in swymyng. The .ij. is a perche / deryued of
this verbe parco, parcis to forbeare or to spare / by
a cleane contrarye sence / for a perche spareth no
fysh / but woundeth other fishes with his spines
on his backe : nor a pyke dare nat venture
vpon a perche : but as Albertus sayth / there is
a natural amite betwene the perche and p pyke.
for if the pyke be ones hurte of another fysh /
he is healed with greate difficulte. And whan
he is hurte / he goth vnto the perche / the whiche
seing him hurte / toucheth & soketh his wounde /
and so p pyke is healed agayne. And the perche
is lyke wyse an harde fysh. The .iiij. is a see
fysh called a sole / whiche is a special good fysh.
The .v. is a whytynge. The .vi. is a tenche /
whiche is a freshe water fysh / and the skynne
therof is slippy and slymye / and some what
blacke : and the meate therof is harde. Whan so
euer one wyl dresse a pyke / a perche / or a tenche /

he muste take the skynne awaye. The. vi. is
Burnus, whiche is a see fylde. This fylde is as
great in quantite/ as halfe a mannes myddell
finger/ the whiche is eatē with þ heed & synnes.
The. vii. is a playce. The. viii. is a carpe/ a
freshe water fylde/ the whiche is moche sympe:
but great estates haue them sodde in wyne/ and
so the symynesse is done awaye. The. ix. is a
rochette/ a see fylde/ and hit is a fylde of harde
meate & holsome. Some other textis haue gouio,
that is a gopen/ whiche is a very holsome fylde.
The. x. is a troute, the whiche in eatynge is lyke
samon/ and yet it is no samon/ hit is longe and
nat grosse/ it is taken in great ryuers/ and wyl
suffre it selfe to be rubbed & clawed/ beynge in þ
water & so it is taken/ & therof pastes be made
with spyes/ and hit is a ryghte deynte fylde.
And touchynge the choyce of fylde/ ye shall fyrst
vnderstande/ that fylde/ if hit be compared to
fleshe/ is of lesse nourishment/ and is lyghter
of digestion/ and the nourishment therof is full
of fleumatycke superfluites/ colde and moyste:
and they be hardly digested/ and abyde longe in
the stomacke. And by reason that the stomacke
laboreth in the digestynge of them/ and that o
ther whyle they be corrupted in the stomacke/
they receyue a certeyne putrified qualite/ and e
gendre thyrstynes. And surely the nourishment
of holsome fleshe is better than of fylde. Secon
dlye wytteth well/ that see fylde is better in the
regiment

regiment of helth/ than other of the same sorte
 that is taken in freshe water. For theyr nourysh-
 ment is nat so superfluous/ and is more nere to
 the nature of fleshe. But bycause see fysh is
 harder thā other of the same sorte that is taken
 i freshe water: therfore it is of a moze difficulte
 in digestion, and of a moze pure nouryshment.
 Yet nat withstandyng/ freshe water fishe is hol-
 somer for sycke folkes/ by reason of theyr feble
 digestion. Therdely/ fishe as well of salte water
 as freshe/ shulde be chosen/ the whiche whan it
 is dresled is white and nat clāmy/ & is bryttle/ &
 nat verye grosse/ hit muste haue a good sauour/
 that doth nat soone putrefie/ and a good colour/
 nor it may nat be bredde in lakes or pondes/ nor
 in fylthye places/ nor in water wherin groweth
 yll wedes. And they oughte nat to be to olde nor
 to ponge/ they shuld be swyfte of mouynge/ and
 of small clamynessenes. And if hit be see fysh/
 we must chose suche as is take in ryuers a good
 wape from the see/ and suche as haue the other
 forsayde conditions. And the moze skalye that
 fysh is/ the better hit is: and it is lyke wyse vnder-
 stande by the fynnes. For many fynnes and
 skales/ betoken the purenes of þe fishis substāce.
 Also amonge the see fysh/ they be the best that
 be bred in the depest water/ the whiche ebbeth &
 folowethe. And therfore the fysh that is taken
 in the north see/ that is moze surginge/ and moze
 tempestuous/ and moze swyfte in ebbynge and

Cōditions
 of good
 fysh.

Howynge/ is better than the fysh that is taken
in the deed or the south see. And ye shal lyke wise
vnderstande of freshe water fysh. For fysh bred
in Depe water/ is better than other of the same
sorte bredde in shalowe waters/ & lyttell brokes.
And by this may sufficiently be knowen/ whiche
fysh shulde be cholen/ and whiche shulde nat.
For beastial fysh/ as the see swyne/ dogge fysh.
and dolphyn are vnholysome in the regiment of
helth. For they be harde of digestion/ and of su-
perfluuous humours. For in the meate of the
foresayd fyshes/ the aboue nombred conditions
appere nat/ as whiteness/ subtilte/ & suche other.
And if those fyshes and suche lyke chaunce to be
eaten/ they shulde nat be sodde as soone as they
be taken/ but they shulde be kepte a fewe dayes
after: tyll tyme the meate of them mollifie/ and
waxe tender/ without corruptyng of theyr sub-
stance. And also the foresayd fishes be better a lit-
tel cornd with salte than freshe/ or vtterly salte.
And amonge al see fysh/ the foresayd conditions
consydered/ the rochette and gurnat seme to be
most holysome. For theyr meate and substance is
mooste pure/ and nexte to them is a playce and
a sole. But y meate of those two is more clammy/
lesse fraungible/ lesse whyte/ more grosse/ and
lesse subtyl: For the sauour or smelle is nat so
delicypous/ and per chance the whitynge is more
comendable than the rochet. Hit is nat so grosse
and clammy/ as a playce and a sole/ & the meate
therof

therof is frangyble inoughe / but the relesche
smelle / colour / purenes of substance / and moby
lyte conspidered / hit is nat so good as the rochet
and gurnade: And like wise ye shal vnderstande
of herryng: And the fysh called moria, beyng
pouge mough / draweth nere the forsayde fyshes
in goodnes / so that it haue the aboue sayde con
ditions: yet it is grosser and more clammy than
the forsayde fyshes. But salmon / tourbut / and
mackerelle / be nat so good: for they be moche
grosser / more clammy / harder of digestion / and
fuller of superfluite. Therfore they be only hol
some for labourers and pouge folkes of stronge
complection: and theyr clampnes / grossnes / and
coldnes / may be take away with certein sauces.
Amonge freshe water fysh (the forsayde condi
tions consydered) the perche and pyke are the
best / so that they be fatte: and nexte to them are
the vendosies / and than lopsters. And though
the perche be more skalye than the afore sayde
fyshes. Yet the meat therof is as whyte / fran
gyble / and subtyle / as the pyke and carpe: and
hit is ofte founde in ponde. And vniuersallye /
the best freshe water fysh of the same sorte / is it
that is taken in water that is stonpe in the bot
tom / rounnyng nothe warde / depe / and labor
ryng moche / wher vnto rounneth no brdeys
of cytes: and wherin no wedes growe. Creues
ces both of the see and ryuers / are moche nutra
tue / noz they do nat lyghtly corrupt y stomake:

Eatynge of
fyshe good
and bad.

but they be harde of digestion. Farther more
note that freshe fysh bothe moyst the body and
encreace mylke and seede of generation: and is
very holsome for colerike folkis. And after great
trauayle or moche labour / we shulde nat eat
fysh / for than it sone corrupteth in the stomake.
And they that haue a weake stomake / or full of
yl humours / ought to be ware of eating of fysh.
More ouer, grosse fysh, cornd with a littel salte,
is better than freshe fysh. And fysh of longe
tyme saltynge is vnholosome. Also fysh & fleshe
to gether shulde nat be eatē: nor fysh and white
meates: nor fysh shulde nat be eaten after other
meates. Also fysh a lyttell salted / and in smalle
quantite taken is holsome: hit sterethe vp the
appetyte / and fortifyeth hit / if one haue an ap-
petite therto.

Vocibus anguillæ præue sunt si comedantur.

Qui phisicam non ignorant hec testificantur.

Cæcus anguilla nimis obsunt si comedantur.

Ut tu sepe bibas. et resibendo bibas.

The auctour saythe here / that the yele is an vn-
holosome fysh / and specially hit hurteth þ boyce.
And this he proueth by the sayenge of physy-
tians / and studentes of naturall philosophye.
The reason is, bycause an yele is a sympe fysh,
clammye / and specially a stopper: and hit want-
teth moche of the conditions of good fysh before
spoken. And this that is sayde by an yele / may
be vnderstande of lampreys: all thoughe lam-
preys

preys be a lyttell holssomer than yeles/ and lesse
ieoperdous/ for that they be nat so clammy and
so grosse as yeles be. And though these fyshes
be delicous in taste/ yet they be very perillous:
for theyr generation in the water/ is lyke the
generation of serpentys on the erthe. Wherfore
hit is to be doubted lest they be venomous: and
therfore the heedes and tailyes/ in whiche the ven-
ome is wonte to be/ and lyke wyse the strynges
within/ shuld in no wise be eaten. Also it is good
to plounge them alvye in good wyne/ to take a-
waye theyr clammynes/ and lette them lye styll
therin tyll they be deed/ and than lette them be
dyght with galentpne made of the best spyes/
as great estates cokes are wonte to do. Yet it is
good to parboyle them twyse before in wine and
water: and that broth done away/ to fische them
throughe/ and to make galantpne for them/ or els
to bake them/ or frye them in grene sauce with
stronge spyes/ and a lyttell good wyne in wynter:
and in sommer to dresse them with a lyttell
wyne/ her iuse/ and vineger/ but he that can for-
beare these.ii. fishes doth best. Farther the texe
sayth/ that these yeles do hurte moche if they
be eaten: and this is to be vnderstande if ye eate
great quantite therof. The cause of these is be-
fore shewed at *persica poma* &c. And of yeles here
nowe before. Hit folowethe in the texe/ that if
those thynges be taken with oyle of nymphe of
wyne/ theyr hurtfulnes is amended: and this
shulde

Aut. iii. l.
cap de regis
mine aque
et vini.

Shuld nat be vnderstande of subtile and percypng
wine/ noz of wine that is gyuen in way of drinke
conductyue: for suche wyne shulde nat be gyuen
vpon meate/ the whiche meate engendzethe yll
humours/ whan hit is eaten: noz before/ noz af-
ter hit is digested: as Auicen saythe: for than
suche wyne enduceth great hurte: for it causeth
yll humours that are engendzed of that drynke,
to entre in to the extreme partes of the bodye:
whiche peraueture were nat able to entre with-
out helpe and leadynge of the wyne. But this
is to be vnderstade of stronge wyne/ nat greatly
percypng/ ofte and in smalle quantite gyuen/ to
thentent to myxe the meate to gether: for suche
wyne dothe alape the malyce of the meate / and
comfotethe digestion / and dzyectethe the fleus
matycke colde humours: wherfore hit helpethe
the dygestion of chese and ycles: whiche are of
yll digestion.

Inter prandendum sit sepe parumq; bibendum.

Si sumas ouum, molle sit atq; nouum.

Here the auctor toucheth. ii. thynges. The first
is/ that one at dyner and supper shulde eat well
and drynke ofte and a lyttell at ones. And nat to
do as a brute beaste dothe/ that eateth his fyl of
meate and drynketh after warde: for the better
the drynke is mingled with the meate/ the soner
the meate is mollyfyed / and the more capace of
digestion. And here is to be noted/ y there is. iij.
maner of drynkynges. The fyrste is hit/ chas
mpny

myngleth the meate to gether: the. ii. is it that
delateth. The. iii. is it / that quencheth thyrste.
The fyrste that we spake of is to be vnderstande
of drynke myngled with our meate / though we
be nat thirsty. Thus we ought to drynke euē as
we haue eatē a lyttel. For except a better reason /
I say we maye nat abyde tyll the meales ende /
nor tyll we be a thirsty. And this maner of dryn-
kyng is specialle good / for them that feede on
meate that is actually dry: as appereth by sicke
folkes / that eate drye breadde. But suche as be
in good tempere: shulde nat drynke / to quench
their thirst tyl the meales ende: for than cometh
the true thirst / by reason that the meate is hotte
and drie. Hit is nat very reasonable that thirst &
hunger shulde assaile vs both to gether: for they
are of contrarye appetite. And thus one shulde
drinke after as the thirsty is more or lesse. Dryn-
kyng delatyue is mooste conuenient after the
fyrste dygestion regularlye / and a lyttell before
we take other meate. And this maner of dryn-
kyng is holsome / whan the meates before takē
be grosse in substance: For thus to drynke / we
maye nat tary tyl we be thirsty. For this dryn-
kyng prepareth the stomacke to receyue other
meate: and causeth the meate that is digested
to departe frome the stomacke to the lyuer: nor
this drynkyng shulde nat be in great quantite:
to chende hit may be soone digested. For before
hit be digested / hit gothe nat to the lyuer. And
this

this is of trouth, except suche dzyne dilatye
be water / in whiche one muste nat tarye tyll di-
gestion befoze it come to the lyuer. But regular
lye conuenient dzyne dilatye oz permyrtye /
ought to be wyne / ale / bere / syder / prey. oz suche
lyke / but wyne is best. Secondlye / the grosser /
dzyer / and colder the meate is / the stronger the
dzyne permyrtye and dilatye shulde be.
And contrarpe wyle / the hotter / subtyler / and
moyster the meate is / the weaker the dzyne
permyrtye and dilatye shulde be. And the
moze subtyle / hotte / and digestible the meate is /
the weaker the dzyne oz wyne oughte to be.
Wherfoze one oughte to dzyne stronger wyne
with befe / thā with chekyns / and stronger wine
with fysh than with fleshe. The. ii. doctrine is /
that if we wpll eat an egge / hit muste be rere
rostedde and newe. The cause therof is befoze
shewede.

Pisaeq; laudare decreuimus ac reprobare.

Pellibus ablatis sunt bona pisa satis.

Sunt inflatiua cum pellibus atq; noctua.

Here the auctour saythe / that peasen some way
be hollome / and some way unhollome. They be
hollome to eat whan the huskes be take away /
foz if they be eaten in the huskes / they enflate.
And therfoze hit is nat artificiall to eat them in
the huskis / for the nature of y within and y hus-
kes disagree. The one laboꝛeth to be losed and to
go out : the other withstaðeth / and byndeth / as

Isaac

Isaac sayth. Wherfore they cause roubleynge,
gnaueynge/and inflation in the bealye. And peas
sen do nat this all onelye / but also all poulce/ as
beanes/chyches/chestons/and suche lyke. And
speciallye suche as haue moche huske, as beanes
and blacke ryce. Also the huske of them all noy-
sheth worse than the pythe within. And here is
to be noted/ y there is a maner of white rounde
peasen: wherof the cod is verp smal and thynne:
and one maye eat these peasen with the huske/
more surely than other/ although it were better
to hulle them. And all be it that the reason afoze
sayde is trewe touchynge all poulce/ yet ye shall
vnderstande/ that the hulles of grene poulce is
lesse/ and lesse dyuersyte is betwene the hulkes
and the pythe within/ and more easpe to digeste.
And therfore some say they be more holsome for
folkes in helth: but it is nat so: For grene pulce
is of ryght greatte superfluite and corruptible
substace/ wherfore they be lesse holsome for holle
folkis. And note this for a treuth, that dzy pulce
if y better huske be take away / is more holsome
thā grene: but grene is better thā dzy unhulled.
Farther/ the substance of al poulce is inflatyue
and harde of digestion: and their ylnoyshemēt
is unholsome in the regiment of helthe: but the
broth of them is holsome. For the broth maketh
the bealye laxatyue/ and maketh one pyse/ and
vnstoppeth the beynes. Wherfore it is holsome
at suche times as folkis vse grosse and opilatiue
meates/

meates, as on fastynge daies. For this broth or
pottage conuenientlye made, is nat so hurtefull
as the substance: therin is no inflaspon / nor dif-
fyculte of noyschement & digestion. This broth
is made on this wyse. The ryce or peasen muste
be layde in warme water / and therin to be all to
roubbed with ones handes a good whyle: and
after in the forsaide water shulde be tempered al
the nyght: & therin the nexte nyght folowynge
to be boyled twyle or thryse / and than dyghte /
and so reserued. And whan the houre of dyner
drawethe nere / to dresse hit with cynomum and
saffron / and a lyttell courtlye wyne put cherto:
and than boyle hit ones / and so eate it at the be-
gynnyng of dyner or soupper. And the brothe or
pottage of ryce and of rounde white peason is
verye holsome and frendly to mans nature: and
lyke wyse they substance.

Lac et ficiis sanum. caprinum post camelinum.

Ac nutritium, plus omnibus est asinum.

Plus nutritium. Baccinum sit et ouinum.

Si febricit caput et doleat, non est bene sanum.

To those
myllre.

*Antenna. ii.
can. cap. de
lacte. 7. i. iiii.
tract. iii. cap.
de remor. me-
dic. humect.
ethicos.*

Here the auctour teacheth vs certepne lessons to
chose mylke. Fyrst goottes milke is holsome for
them that be in a consumptyon / or be leane / or
that haue a consumpnyng ague. And Auicē saith /
that goottes mylke and asses mylke is good for
them that be in a consumption. By reason that
goottes mylke is temperate & noysmeth moche.
And nexte to this is camelles milke. For that is
subtile /

subtile/ very wattrye/ and moyst/ and by reason that hit is verye moyste/ hit nouryssheth but lyttel: and therfore it is nat so holosome for them as goottes mylke is: yet this camelles mylke/ newelye after folpnye/ is holosome for them that haue the dropsye/ and for them that haue anye dyssease in the lyuer: for it reuiuethe the lyuer/ as Auicenn saythe. Secondlye he saythe/ that asses mylke is moost holosome for drye folkes in a consumption. This is of treuth/ if ye wyl compare asses mylke/ with mylke of other brute beastis: for hit enclyneth to coldenes and humidite/ and is subtile and sooner entreth: and more slowlye coniepleth/ than the mylke of anye other brute beaste/ as Galen saythe. The same saythe Auicenn/ and that after womans milke/ ther is none to asses mylke. And he saythe/ if any helpe the feuer ethycke/ it is asses mylke. Yet to compare asses mylke with womans mylke/ hit is nat so holosome. For womans mylke taken by suckyng is mooste holosome as Auicenn saythe. By reason that womans mylke is colde/ moyste/ and more lyke to mans nature/ hit entreth more swyftely and is digested more sooner/ & noyssheth better. And this milke to be gyuen to them that be in a consumption/ shulde be mylked as nere the pacientes beddis side as is possible/ and forth with to mynstre it vnto hym/ lest the aier corrupt it. And here is to be noted/ that in some casis/ sowre or butter mylke is better for folkes in a consumption

Auic. ii. can.
 cap. de lacte

Galen. vi.
 de ingenio
 cap. vii.
 Auic. de lacte

Auicenn. i.
 quarti loco
 prealleg.

tion than womans mylke or asses. fyfste whan
 by this feuer Ethicke / they be caste in a laske.
 The. ii. is whā they suspecte coagulation of the
 milke in the stomake / either by vehement heate
 of the feuer / or els bycause the stomake of it selfe
 is colerycke / the mylke shulde tourne to coler.
 The. iij. is / whan the ethycke feuer is coupled
 with a putrified feuer : specially whan there be
 nat manye opplations in the interyour partes.
 For sower mylke restrineth the bealy / and doth
 nat lyghtlye turne in to coler / for the buttrynes
 of it is goone : wherby the mylke dothe lyghtly
 enflame : nor in a putrified feuer it is nat soone
 putrified. The. iiij. if y^e stomake be foule mylke
 dothe lyghtly corrupte therin. The. v. is / whan
 he that hath the ethycke dysease / abhorreth the
 dulce and cleane milke / but nat the sower or but-
 ter mylke. The. iij. lesson is / that cowe mylke
 and shepes mylke are moze nutratyue / for they
 be fatter and grosser thā other / as Auicenn saith.
 And all those beastes mylke / that in byngynge
 forth their yonge / cōtinue longer thā a woman /
 is vnholosome / but the milke of those / that beare
 egally with woman / is most holosome / as cowe
 mylke. But Rasis saythe : that the cowe mylke
 is the grosseste mylke that any beaste gyuethe :
 and therfore hit is holsumer than any other / for
 them that desyre to be fatte. The. iiij. lesson is /
 that mylke hurtethe them that haue the ague /
 or the heed ache. The cause why is afoze shewed
 at

Ant. li. can.
 cap. de lacte.

Rasis. lii.
 Alm. cap.
 de lacte.

at persica poma &c.

Lenit et humectat. soluit sine febre buttrum.

Here the auctor sheweth. iij. properties of butter.
The fyrste is / butter mollifyeth the bealpe / and
maketh hit slippy / by reason that hit is oyle.
The. ii. is / that butter is moyste / for it is made
of the best partes of the mylke / wherfore it must
nedes be moyst / seying that the mylke is moyst /
wherof hit is made. The. iij. is / that it leuseth
the bealpe / and that is by the slippynges that it
causeth in the guttes. These. iij. properties
Auicen reherseth. And these. iij. properties but-
ter enduceth in a bodie / that is nat sycke of a fe-
uer : for hit hurteth them that haue an ague / by
reason that y^e vnctuosyte of the butter augmen-
teth the heate of the feuer. And all be hit that
butter causeth the fore sayde properties : yet by
reason that hit is ouer moyste / and vnctuous /
hit is vnholsonie in the waye of meate : and spe-
cially to eate moche therof. For hit engendzeth
lothsomnes / and maketh the meate to swymme
about the bymme of the stomacke : and laxeth
the bealpe out of measure / and prouoketh one to
vompte. Therfore butter shulde in no wyse as
meate be eaten in great quantite / and specially
hit shulde nat be eaten after other meate : but to
vse it with other meate / it is very holsonie.

Incidit atq; lauat, penetrat, mundat quoq; serum.

Here thauctor sheweth. iij. properties of whey.
The fyrste is / hit is incyspue or subtyle. The. ii.
hit

The pro-
pries of
butter.

Aut. ii. cap.
cap. Debu-
tiro.

The pro-
pries of
whey.

Avicē. ii. can.
cap. de lacte.

Rasis. iii.
Almanfo.

it is washyng or scouryng. The. iij. hit is persyng / whiche proprete procedeth of the fyrste. The. iiij. is / hit clenseth or purgeth. Avicen resyrtynge these propretes saythe: That whey is subtiliative / washyng and leusyng. and therein is no mordication. Rasis sayth: that whey doth expelle ruddye coler / skabbes / and pusshes: and also pryncipals in the face: and also it is holsome for them that haue the ianders: and for them that be dystempered by to moche drynkynge of wyne.

Caseus est frigidus, stipans, grossus quoq; durus.

Caseus et panis bonus est cibus sic bene sanis.

Si non sunt sani, tunc hunc non iungito pani.

Fourte propretes of chese.

Avicē. ii. can.
cap. de caseo.

Here thauktour resiteth. iiij. propretes of chese. The fyrste is / that chese is naturallie colde. And this is to be vnderstande of grene chese / the whiche is colde and moyste: and nat of olde chese / the whiche is hotte & dry: as Avicē saith. Or elles hit maie be vnderstande by chese / that cruddeth onely of y mylke / without mynglynge of any other thyng. For there is some chese naturally hotte / that heateth the stomake & biteth the tonge / by minglynge of other thinges therewith: as some chese that is grene in colour / of whiche if one eate moche in quantite / hit dothe heate and enflame the bodye. The. ij. proprete is / that chese maketh one costyfe: And this is of trouth / specially if it be harde / and made with moche renles. The. iij. proprete is / that al chese
ens

ingendzeth grosse humours: for al chese is made
of the grosser and more erthy parte of the milke.
The .iiii. properte is/ that mylke byndethe the
wombe/ and this and the .ij. is all one. Farther
the texe sayth: that though chese/ that is eaten
alone be vnholosome/ by reason that hit causethe
yll digestion: yet if one eate a lyttel courtly with
broadde it shall digest with the breadde/ and nat
other wyse: And this is of trouth/ if holle folkes
and nat sycke eate hit. We spake befoze of chese
at Nutrit et impingnat &c.

Ignari medici me dicunt esse nocuum.

Sed tamen ignorant cur nocuenta feram.

Languenti stomacho caseus addit opem.

Si post sumatur terminat ille dapes.

Qui pphicam non ignorant hec testificantur.

Here the auctour blameth them that absolutely
reproue the vse of chese. And expresseth. ij. vtiles
tes therof. First chese comforteth a sicke stomake.
But note well/ that all chese doth nat ease every
diseased stomake. In some cases all chese hur-
teth the stomake of selde knytpnge/ and euerpe
stomake weakened by longe spckenes. But newe
grene chese of smalle clammynes/ comforteth a
hotte stomake as Rasis saythe: it represseth his
brounes and heate. And eke it comforteth a drie
stomake / by reason that hit is moyse. And olde
chese or very tarte/ or moche cruddye / hurtethe
moche suche stomakes. But olde chese/ or very
cruddy chese/ comforteth a stomake/ aboute the
B whiche

whiche hangeth moche fleume: for suche chese
with his tartenes cutteth and scoureth awaye
the fleme. But newe and softe chese hurteth
suche a stomake ryghte moche. The. ij. vtylte
is/ that chese that is eaten after other meate/
maketh it to discende downe in to the place of di-
gestion: that is the bottum of the stomake. All
this they knowe/ that haue the verpe science of
physycke. And Galis saythe: that a lyttel curty
of tarte chese eaten after meate/ fortifyeth the
mouthe of the stomacke: and taketh awaye the
ouer moche saciete, and lothynge/ the whiche
swete and vinctuous meates are wonte to engē-
dre about the stomakes mouthe.

Inter prandendum sit sepe parumq; bibendum.

Ut minus egrotet, non inter fercula potes.

Here the auctour teacheth. ij. lessons. The fyrst
is/ that a man at his meate shulde drynke lyttell
and ofte. But this thyng is all redye declared.
The. ij. lesson is/ that betwene meales one must
for beare drynke specialle if the meate that he
dyd eat be vndigested in the stomacke/ excepte
greate necessyte constrain hym to drynke: for
drynkyng than letteth and breaketh digestion
of the meate that is afore eaten. For hit causeth
the meate to discende frome the stomacke vndy-
gested: and marreth the appetite: it greueth the
bodye/ and engendreth the feuers/ and other
dysleases.

Ut sitis penam, de potibus incipe cenam.

Here

Here the auctour saythe / that one oughte to be-
gyn his soupper with dzyne. Some expounde
this verse thus. If thou wilt eschewe sicknes/
dzyne at soupper or thou begynne to eate. But
this expositiō is reproved. For after phisitians/
a man shulde begynne his soupper with meate/
and nat with dzyne. And all though this boke
was made for englyshe men / yet they kepe nat
this rule: For at what houre of the daye so euer
they dzyne / they eate fyrst a morsell of breadde.
Therfore this verse may be expōde other wise:
taking dzyne for meate moyst & easie of digestiō,
as Hippocrates taketh dzyne whan he saythe.
Hit is easier to fyl one w dzyne thā with meate.
So that the sentēce of this verse shulde be thus.
It is better to begynne our supper with dzyne/
that is with meate moyst / and easie of digestiō,
than with meate that is grosse / harde / and of yl
digestiō. The reason is / if one eate meate that
is moyst and easie of digestiō / after meate that
is grosse and harde of digestiō / by reason of the
dygestiue heate of the nyght / it wyl be digested
longe before the grosse meates. And whan it can
nat for the grosse meate that is vndigested haue
issue: hit bourneth ouer moche: or if it issue / hit
plucketh with hit parte of the grosse meate that
is vndigested. Therfore hit is beste to begynne
with meate moyste and easie of digestiō: that
whan hit is digested. Hit maye without lette
issue out.

Hippoc. in
partic. abo

Singula post oia pocula summe noua.

Post pisces nup sit, post carnes caseus assit.

Unica nup prodest, nocet altera, tertia mors est.

Here be certayne lessons. The fyrst is / to drynke
a draughte of wyne after one hath eaten a newe
laide egge rere roasted is very holsome. The rea-
son maye be / bycause a newe layde egge rere ro-
sted / is of ryght great nourishment / and easely
digesteth : and hit is of that sorte that in smalle
quantite nourisheth moche : and principally the
polke / as is before sayde at oua recentia, So that
the wyne / whiche is frendlye to nature / causeth
that the egge is more desyrouslly drawn of the
nouryshynge membris / and helpeth it to entre.
An other cause may be. An egge descendeth but
slowely downe : and drynke helpeth it to discende.
The. ii. doctrine is / to eatte nuttes after fyshe in
steede of chese. For nuttes by reason of theyr
drynes / hyndrethe the engendrynge of fleme /
that is wonte to be engendred of fyshe. And for
this cause / nuttes are the laste seruyce in lente.
The. iij. lesson is / that after fleshe we must eatte
chese & nat nuttes, for nuttis do dry ouer moche /
and so doth nat chese : but hit causeth the meate
to discende to the bottum of the stomake / where
the vertue of digestion is. And this is certepne /
if the chese be neyther to olde nor to newe. Far-
ther the texte hath in the last verse / that a nutte
megge is holsome for the body : hit maketh the
mouth to sauour well / hit comforteth the syght /
and

A nutte
megge.

and lyke wyse the lyuer / and the splene / and spe-
cially the mouth of the stomake as Auicen saith.
But the other commune nuttes / called a wall-
nutte / is hurtefull. This wallnutte as Auicen
sayth / dothe inflate, hit engendzeth ventosyte in
the wombe / it is harde of digestion / and stereth
one to vomyte / and that is by reason that hit is
hotte. But the .iiij. nutte / that is the nutte of the
crosse bowe is deth, for þe crosse bowe sleeth men.
Or elles we may vnderstande the nutte methel:
whiche as Auicen saythe / is venomous / whers
fore hit sleethe.

Auicē. ii. can
cap. de nucē
muscata.

Adde potum piro, nup est medicina Veneno.

fert pira nostra pirus, sine Vino sunt pira Virus.

Si pira sunt Virus, sit maledicta pirus.

Si coquas antidotum pira sunt, sed cruda Venenum.

Cruda grauant stomachum, eleuant pira cocta grauatū.

Post pira da potum, post pomum Vade fecatum.

In the fyrste verse here the auctour lerneth vs
to drinke wyne after peeres. For peeres (as hit
hath ben before sufficiently declared at length)
engendre ventosyte: and of theyr proprete they
cause the colycke / and engendre bloudde fulle of
aquosyte. And therfore with them one shulde
drinke stronge wyne: whiche consumeth ventos-
sites and aquosites engendred of peeres. Secon-
dlye he saythe / that nuttes is a remedy agaynst
venome: as it hath bene shewed at Allea nup ac.
Farther in the. ii. and. iiij. verse he sheweth / that
peeres that be eatē without wyne are venomous /

¶.iii.

that

that is hurtfulle to mans nature / the cause is
 shewed in the fyrste verse. Yet for all that peres
 be nat venomous symple / for if they were / they
 wolde slee vs / and peres so doyng are accursed.
 In the .iiii. verse he sheweth that rawe peres
 are venomous that is to saye hurtfull: for they
 make the humours to boyle / and brede y colike /
 flume / and skabbe. Yet if they be sodde / they be
 medycynable / in maner as is befoze sayde / that
 is to say with wine: and specially if they be eatē
 after other meate: for so they expulce y dregges.
 In the .v. verse he sayth / that rawe peres greue
 the stomacke: for they hyndre digestion / and in-
 flate: but sodde peres releue the stomake that is
 greued and dispose hit naturallie. In the laste
 verse are .ij. thynges. The fyrste is after peres
 we muste drynke / for the cause befoze sayde.
 The .ij. is / that after the eatynge of appuls / we
 muste go to syege: For Auicen saythe: If swete
 or sowter appuls fynde anye grosse humours in
 the stomacke / they force them to discende frome
 thence to the guttes: for appulles are moche in-
 flatiue and engendze ventosites: whiche nature
 expelleth to the inferiour partes.

Aulcē. ii. can.
 ca. depomis.

Cernsa si comedas tibi confert grandia dona.

Expurgans stomachum, nucleus lapidem tibi tollit.

Et de carne sua sanguis eritq; bonus.

Eatynge of
 cherries.

Here the auctour declareth. .iii. commodities /
 that come by eatynge of cherries. The fyrste is /
 that cherries purge the stomake. This some say
 is

is trowth / whan the stones be broken and eaten
 with all : for these .ij. to gether / of theyr proprete
 scoure and clense. The .ij. is / that the kynelle of
 the chery stone / by his vertue / breaketh y stone
 in ones raynes or bladder : and hit is eaten drye
 or made in milke. The .iii. is / that the substance
 or meate of cherries engendzeth very good blud /
 and hit comforteth / and fatteth the bodye. And
 this is proued by experyence : for we se that spar
 rows / whiche are great eaters of cherres / in
 chery tyme theyr lyuers be farre greater than
 in other seasons : wherby hit appereth that cher
 res encrease and comforte the liuer. Yet here is
 to be noted / that there be .ij. sortes of cherres /
 grosse / and smalle. And eke of the grosser are .ij.
 sortes / some are swete / and some sower. All dulce
 & smal cherres are vnholosome : for they lyghtlye
 corrupt / and brede bermyn. The grosse & sower
 cherries are called cina : and of these are .ij. sortis.
 Some be ruddy and softe of substance : and suche
 must be eaten freshe & newe gathered / and at the
 begynnynge of dyner / theyr nature is to scoure
 the stomacke / and to prouoke the appetyte.
 The other be blacke / grosse / & hard of substance /
 and speciallye the sower. And these shulde be eas
 ten after dyner or soupper. The cause is / for by
 theyr sownes they close the mouth of the sto
 macke / where by the better and speedyer digestis
 on folowethe.

Infrigidant / laxant / mustum prosunt tibi pruna.

Here

Gal. ii. Ali.

Ant. ii. ca. ca.
de prunis.

The beste
prunes.

Here the auctour recyteth. ij. vtillites that come
by eatynge of prunes. Fyſt / prunes coole the
bodye. And therfore Portugals / that dwelle in a
hotte countre / sythe prunes alwaye with theyr
meate. The .ij. prunes make one to laſke / by
reaſon of theyr humydite and clammynes / as
Galen ſayth. This is of trouthe if they be ripe.
For prunes that be nat rype / be ſtyptycall and
nouryſhe lyttell / as Auicen ſayth. And thoughe
Damaske prunes haue the ſorſayde vtilytes /
yet proprelye they be aſcryued to prunes of Ar-
menye. For prunes of the countre of Armenye /
are better than any other : And they vnbynde
the wombe / more behemently thā any other / as
Auicen ſaythe. And wytteth wel / that rype prun-
es are bleſed / and nat burype. And prunes moſt
holſome for mans nature be þ longe ones / that
haue littel ſubſtance about þ ſtone / ſmal / harde /
and in maner dry / and the bitter ſkynne thynne /
and they ſhulde nat be ſwete in taſte / but ſome
what ſower / and of this ſorte are Damaske prun-
es : & thoſe refreſhe & coole the body / as ſayd is.
There be manye other ſortes of prunes / whoſe
ble is nat accepted. There be alſo prunes called
wyld prunes / þ whiche growe in the woddes :
theſe be nat laxatyue : of them water is diſtilled
to bynde the wombe. Prunes that are taken to
make one to laſke / muſte fyſt be layde in colde
water : for than they coole and moyſte more per-
fectly : & by their ſlippyynes they leuſe the coler
that

that they come to: and so the stomacke is better disposed to receiue foode. And here is to be noted, that the moyste pꝛunes and newe are moze alteratyue/though they be of worse nourishment/ and of moze superfluite / but drye pꝛunes comforte moze/ and better nouryshe the body. And as hit is sayde by pꝛunes/ so after the maner is vnderstande by cherries. Yet nat withstandynge the humpdite of cheris is subtiler & lesse clamy/ wherby they nouryshe lesse than pꝛunes.

Persica cum musto vobis datur ordine iusto.

Sumere sic est mos, nucibus sociando racemos.

Passula non spleni tussi valet, est bona reni.

Here the auctour teacheth .iiij. doctrines. The fyrste is. That with peaches we shulde drynke muste/ for. ii. causes. The fyrste is/ for muste is hotte/ & boyleth in our bodye/ whiche boylunge and heate fordothe the coldenes of the peache. The .ii. cause is/ for peaches be ryghte colde/ and coole the bodye very moche. Therfore that wyne shulde be dronke vpon them / whiche heareth the moze than other. But that is muste/ that is knowne by experience. The maner howe we shulde eat peches and other frutes/ is declared at *Persica poma* &c. The .iiij. doctrine is/ that with olde drye nuttes we must eat reysyns. For newe gethered nuttes are holsome all alone: but olde dry nuttes are great dryers: and through theyr vinctuosyte they lyghtely enflame the bodye: wherfore reysyns with them muste be eaten/

¶

whiche

To drinke
wyne with
peches.

whiche restrayne inflammation and dyynes/by
reason that they be moyst. And of nuttes is spos
ken moze largely at allea nuy cc. The. iij. doctrine
is/that resyns of cozans hurte the splene/for hit
causethe opilation therof: Yet they are holsome
for the raynes/for by they? prouokynge of brine
they pouрге the raynes.

Scrofa, tumor, glandes, ficus cataplasmate cedit.

Iunge papauer ei contracta foris tenet ossa.

Here the auctour saythe/that playsters made of
fygges/are holsome agaynst. iij. diseases/ that
is to say/ swynis puel/ kyznels and swellynge.
By swynes puel is vnderstande inflasion vnder
the chynne about the throte. And hit is calledde
Scrofula a scrofa that is to saye a sowe or a swyne:
either bicause this disease chāceth many tymes
to swyne through they? gulosite: or els bycause
þ shappe of this disease is likened to a swyne/as
Auicen saythe. By kyznels are vnderstande im
postumes/whiche commonlye chance vnder the
arme pyttes/and in the groynes. And by swell
yng may be vnderstāde inflaspons in any parte
of the body. Wherfore to hele these impostumes/
and specially to rype them/ fygges shulde be sod
in water: and with the water shulde be mixed a
lyttell courtly of byneger/ þ whiche helpeth the
bertue of the fygges to entre. And whan hit is
sodde/ the fygges muste be beaten in a mortar:
and than myngled with a courtlye of the water
that they were sodde in: and so make a playster.

Auicen. lii.
liii. tract. ii.
cap. de stroc
pulis.

A playster
made of
fygges.

A playster is properly a medycine made of some herbe / or flower / and the ioyce therof : as this verse saythe . Cum succum ponis et herbam tunc raras plasma facis. The. ij. vt plyte is. That a playster made of figges and popp sede ioyneeth or setteth broken bones to gether agayne. And they must be sod to gether in water without byneger : and than stampe it in a moxter / and put therto a litle of the water that it was sodde in : and so laye it to the soze. The reason herof may be : bycause popp sede both taketh awaye the sensyblenes of the membris / wherby the ache / that is wonte to chance in breakynge of bones / is done away / and prouokethe one to slepe. And the fygges do drawe the humidities of the bodie to the bitter partes : whiche humidities broughte to the bones, wyl drawe / retaine, or holde them to gether, but neuer perfectely knytte them. And wisteth well / that there be. iij. kyndes of popis / white / redde / and blacke. The redde is venomous / and groweth amonge corne. The yonge scholers are wonte to stampe the flowers therof / to make redde ynke.

Pediculos, Venereimq; facit, cuiuslibet obstat.

Here be declared. ij. operations of fygges / firste whiche eatynge of fygges maketh the one lousye : and this is for certayne / if the fygges be dry / as Auicē sayth. The cause is by reason of the malitiousnes and corruption of the humour that is of them engendred. An other cause maye be / by

S. ii.

reason

A playster
of fygges &
popp sede .

Eatynge of
fygges.

Auicē. li.
can. cap. de
ficibus.

reason that fygges stere one to sweate moche/
wherof lyce are engendred. The .ii. operation
is / fygges stere one to carnal lust : and lyke wyse
they haue many superfluites / and augment the
seede of generation.

Multiplicant mictum. Ventrem dant escula strictum.

Escula bona dura, sed molliora sunt meliora.

Here are declared .ii. vtillities of medlars. The
first is / that they entcrease brine : that is by rea-
son that they make the dregges harde / and so
the wattrynes tournethe in to moche brine .
The .ii. vtillite is / that medlars make one cos-
tlyue / by reason of theyr sowerues and stipticite /
and therfore the texte saith, that harde medlars
be better to stoppe the laske. But yet the softe
medlars be better than the harde : for they nour-
ryshe more and bynde lesse. And here is to be no-
ted / that medlars nouryshe lesse than appulles /
peres / peches / fygges / and suche lyke : whiche
thyng appereth playnely by theyr egernes of
relyshe or taste / and hardenes of their substance
after they be ryped on the tree / and therfore we
shulde eate fewe medlars / and rather in waye of
medicine thā meate. And bycause medlars rype
nat on the tree softe inoughe to eate / they muste
be layde in strawe tyll they be softe : And than
they be more delectable and lesse styptricall.

Prouocat Urinam mustum, cito soluit, et inflat.

Here the auctour recitynge .iii. pprietes of must
sayth / that it prouoketh one to pisse / by reason
the

the erthy partes scourpungly biteth the bladder/
 whan they come therto: þ which constrayneth
 the bladder to auoyde the brine. And this prop-
 erte is vnderstande of mustes/ þ haue bitynge
 lyes/as moche reynish the must hath. For must is
 that haue grosse lyes do nat nyppe / but rather
 stoppe and lette the brine/ as is before sayde at
Impedit Urinam &c. The. ij. properte is/ must ma-
 keth one lyghtely to laske. The reason why / is
 shewed in the fyrste properte. Thydly / must is
 inflatye: for the boylunge that hit maketh in
 the body / repleth bp ventosytes. The causes of
 these two proprietes are shewed before at / *Impe-*
dit Urinam.

Grossos humores nutrit seruifia vires
Prestat, augmentat carnem, generatq; cruorem.
Prouocat Urinam, Ventrem quoq; molliet et inflat.
Infrigidat modicum / sed plus desiccatur acetum.
Infrigidat / macerat melāc dat spetina minorat.
Siccos infestat nervos / et pingua siccatur.

Here the auctour rehersynge. ij. thynges / declar-
 eth. viii. proprietes of ale or bere. fyrst he saith
 that ale engendreth the grosse humours in mans
 body / which is of trouthe in regarde of wyne.
 And after the diuersite of coyne or grosse substance
 that the ale is made of / the grosser humours it
 engendreth. Secondely / ale augmenteth the
 strengthes: and this bothe ale that is made of
 the best graine and wel sodde / for by reason that
 hit nourysheth moche hit encreaceth strengthe.

S.iii.

Thydely

Thyrdely / it encreaceth fleshe : by reason that it
nouryssheth moche : and for the same cause it en-
creaceth the bloud. And these. iij. last propertes
is in stale ale : that is well sodde / and made of the
beste grayne. fyrstely / hit stereth one to pylle.
Sextely hit maketh one to laske. And these. ij.
propertes is in clere bere / that hath moche of þ
hoppe / as bere of Amburgens / whiche by rea-
son of the hoppes hit byngethe one in a laske.
And hit is nat good for them that haue a weake
brayne. For this bere / by reason of hoppes doth
lyghtely ouercomme the brayne. Seuenthy / it
enflatteth the bealve : this is of trouthe if hit be
yll sodde as Hollande bere dothe : whiche enfla-
teth moche / and stoppeth / and therfore it fatterh
right moche. The. viij. is / that a littel curtsy ale
cooleth. So doth bere of Hollande / Brabande /
Hepnault / and Flanders. And this is it that we
bse daylye. And this properte is for certayne in
respekte of wyne. Here is to be noted / that ale
may be made of ootes / barley & wheate. And as
the grayne is altered / so is þ cōplection of þ ale.
Hit that is made of barley / enclyneth moze to
colde / for barley is colde. Hit that is made of
barley and ootes / stoppe the lesse / and lesse ingens-
drezeth ventosytes / and nouryssheth lesse. And ale
made of wheatē malte / inclineth moze to heate.
it nouryssheth moze / and stoppeth moze. And the
grosser the ale is / the worse it is / the subtiler the
better. Farther / ale that is made of thynges /
that

that maketh one dronke is worst, as of daniel.
For this grape specially engendzeth heed ache/
and hurteth the senowes. Farther in the texte
are. v. properties of byneger. The fyrste is / hit
dryeth. For Auicen saythe / it is a stronge dryer.
And therfore phisitians bydde in the tyme of pes-
sillence to ble hit with meate and drynke. For
Auicen saythe / he þ bleth byneger in his meate
& drynke in pestilence tyme / nedeth nat to drede
the syckenes. The. ii. is þ byneger of his owne
propertye coleteth. Thyrddly hit maketh one leane/
by reason that hit dryeth. And this is for a very
trouth if one take it fastynge as Auicen saythe.
Yet neuerthe lesse / the continual ble of byneger /
specially fastynge / bredeth many inconueniēces /
hit febleth the syghte / it hurteth the brest / and
causeth the coughe / it hurteth the stomake and
lyuer / and behemētly oppzesseth þ senowes / and
ioyntes: bepyngē them with arteticall grefes /
with tremblynge and shakynge. Fourthly by-
neger engendzeth melancoly humours / by rea-
son that hit cooleth and dryeth. Fyftly / byneger
diminisheth the sede of generation / for as moche
as hit cooleth / dryeth / and maketh one leane.
These properties Rasys pouttethe / sayenge.
Byneger is colde and drye / whiche maketh one
lean / hit dystroyeth the strengthes / hit dimini-
sheth the sede of generation / it enforceth blacke
coler / it weaketh ruddy sanguine coler / and ma-
keth the meate subtile / that it is myngled with.

In

Auicē. ii. can.
cap. de aceto.

Auicē. iii. i.
in cap. vnico.
doct. v.

Auicē. iii. i.
doct. iiii.
cap. v.

In the last verse the auctor putteth .iii. thynges.
 The first is, that bynegre hurteth leane folkes.
 By reason that hit drieth, and the tartenes maketh it to drye the more. For lyke ioyned to lyke, maketh the one more feryous. And eke euerye decayde complection is holpe by the contrarie, and by the lyke, hit is broughte in to worse case. Secondly, bynegre hurteth the fenowes, and thysdelye hit maketh the one leane, as is before sayde.

Rapa iuuat stomachum, nonit producere Ventum,

Prouocat Grimam, faciet quoq; dente ruinam.

Si male cocta datur, sine tortio tunc generatur.

Here the auctor declareth .iiij. vtilites of rapes temperately sodde, and one inconuenience of the same. First, rapes comforte the stomake: for the stomake digesteth them well, and is nat greued therewith. Secondly, rapes breaketh wynde, as appereth by experience. Thirdly, rapis prouoketh the bryne. Yet besydes these proprietes, Auerrois saythe. That rapes greatly comforte the syght. The pl of rapes is, that the continuall eatynge of them hurteth the tethe. In the last verse he saythe, that rapes cause throwes or gnawynge in y bealy, by reason y they multiply ventosytes, as sayth this verse:

Ventum sepe rapis, si tu Bis Diuere rapis.

The tayles of rapes leuseth the bealy. farther more note, that of all rootes rapes doth best nourtyshe mans body, as appereth by the sweteness that

that is founde in their sauour: for al swete meates nouryshe moze the body than sower/bytter/or tarte. Therfore by cause rapes be the swetest of all rootes/and lesse sharpe/they be mozte holysome in the way of meate / but yet they engēdre grosse melācoly blud/if they be nat wel digested. And hit is good to purpye them from the fyrste water/and in no wyse to eate them rawe. They stere one to bodily lust/ and clēse the wayes that the brine runneth.

Egeritur tarde cor digeritur quoq; dure.

Similiter stomachus melior sit in extremitates.

Kedit lingua bonum nutrimentum medicine.

Digeritur facile pulmo/ cito labitur ipse.

Est melius cerebrum gallinarum reliquorum.

Here the auctour recytethe. v. thynges. The fyrste is/ that the harte of beastes is slowly digested: by reason that the harte fleshe is melancolious/whiche is hardly digested: and slowly descendeth/ and as Auicen sayth/ is vnholysome fleshe/and as Rasis sayth/ it nourysbeth lyttell. The. ii. is/ that the mawe lyke wyse is yll of digestion/and slowe of disendpnce: by reason that hit is a senowp membre and grystly / wherfore hit dygestethe yll/ and engendzethe yll bloudde. Farther the texte saythe/ that y extreme partes of the mawe / as the bottum and byymme are better digested: by reason that those partes are moze fleshy and fatte. The. iij. is that the tonge is of good nourysment/ and that is touchynge the

*Antenna. (M)
can. cap. de
nuce.*

Auicenn. can.
ii. cap. de
carnē.

the roote/as Auicenn saythe/ by reason that it is fleshye/ and easye of digestion. And amonge all other/ a roasted pygges tonge/ the skyn scraped of/ is lyke braune / as pynces karuers knowe. A netes tonge by reason that it is moyste/ is nat verp hollsome. But for all this/ these delycate felowes/ or they roste a netes tonge/ they stoppe hit with cloues/ where by the moystenes is dimynysshed. And the meate is apter to eate.

Auicenn. can.
ii. cap. de
palmone.

The. iiii. is/ that the lyghtes are easye of digestion/ and easy to auoide out/ and this is by reason of theyr naturall softenes. Yet theyr nourishment is lyttel and vnhollosome for mannes nature: for hit is steumatike/ as Auicenn sayth. And here is to be noted/ that though the lightis of a tuppe be vnhollosome to eate/ yet it is medicinal for a kided or a soze hele/ if it be laide hotte there vnto/ as Auicenn sayth. The. v. is/ that a hēnes brayne is best: whiche (as Auicenn saith) stancheth bledynge at y nose. Hit must be eaten eyther with salte or spices: for of hit selfe hit prouoketh one to vomite. And physicians say/ that chykens braynes augmente the memozye.

Auicenna. ii.
canone.

The brayne of a hogge is vnhollosome for man. But the braine of a shepe/ of a hare/ or of a cony/ may be eaten with salte or spices. And of braine we haue more largely spoken befoze at Nutrit et impinguat &c.

Eatynge of
fenel sede.

Semen feniculi, fugat et spiraculi cusi.

Here thautour rehersynge one doctrine of fenell sede/

sede/saythe hit breaketh wynde: by reason that
hit is hotte and drye. And phylitians saye/that
the eatynge of fenelle sede engendzeth. iiii. com-
modytes. fyrste/ hit is holosome for the ague.
Secondly it auoideth poison. Thirde/it cleseth
the stomake. And fourthly/it sharpeth þe syght.
These foure vtilytes are rehered in these two
verses.

Bis duo dat maratrum/ febres fugat/ atq; venenum.

Et purgat stomachum/ lumen quoq; reddit acutum.

And Auicē reher synge these. iiii. ppzetes sayth,
Democritus demed / that venomous wormes
desyre newe fenelle sede/ to comforte and sharpe
theyr syght: & serpentes after wynter/ issuyng
out of theyr caues/ do rubbe their eyes agaynste
fenelle/ to clere theyr syghte. Farther note/ that
fenell digesteth slowelye/ and nourysheth yll and
lyttel: and therfore it is bled as a medicine/ and
nat as meate. Wherfore it oughte nat to be bled
in the regiment of helthe/ but to expelle the vn-
holssomenes/ of other meates. As we vse some
tyme to eate perselye with lettes/ to resyste the
coldenes and humidite of the lettes: so like wyse
fenell may be sodde with gourdes and rapes/ to
withstande the vnholssomenes of them.

Emendat visum, stomachum confortat anisum.

Copia dulcoris anisi sit melioris.

Here thauctour reciteth. ii. vtilytes of anis sede.
fyrst/ it comforteth the syghte/ and secondly the
stomake: by reason that hit heateth and mundis-
fieth the stomake/ and eke for the same reason it

C. ii.

comforteth

*Auicenna. ff.
can. cap. de
feniculo.*

Most hurt
full for the
syghe.

Auicenna. ii.
can. cap. de
aniso.

comforteth the syghe / for nothynge hurteth
the syghe more / than vnclenes of the stomake.
For from the vnclene stomake vnclene vapours
ascēde to the eyes y trouble and hurte y spirites.
These are the. ii. propertes of doulce anys sede.
And beside these / Auicen rehersyng many other
profites of anys sede / sayth that it alwageth do-
lours / breaketh wynde / and quençeth chyste /
caused of salte moystnes / it openeth opilations
of the lyuer and splene / engēdyed of humidites:
and lyke wyse of the raynes / bladder / and ma-
trice: it prouoketh brine / and menstruous fluxe:
hit clenseth the matrice from white humidites:
and stereth one to carnall luste.

Si cruor emanat spodium sumptum cito sanat.

Here thauctour putteth one comodite of spodium,
And that is / that spodium takē healeth the bloody
fluxe: by reason that y vertue therof comforteth
the liuer, and so the liuer fortified (whiche is the
original fountaine of blood) the bludde is there
better reteyned. And Auicen sayth / that spodium
is the rootes of redes burned. And it is sayde / y
these rotes / moued by the wynde / and rubbyng
them selfe to gether / bourne one a nother. Yet
Symon the Iawaye saythe / that spodium is a
thynge / whose begynnynge is vnknewen vnto
vs: hit semeth to be a thynge byente / and diuisi-
ons of redes bourned. And hit dothe nat onelye
helpe the bloddye fluxe / but also the laske and
spuynge / as Rasis saythe. Hit helpeth also a
Sharpe

Auicenna. ii.
can. cap. de
spodio.

Sharpe ague / and is comfortable agaynste the
 shakynge therof / and for ouer moche auopdyng
 of coler it helpeth the stomake / as Auicen sayth.
 And as spodis doth helpe and comforte the liuer /
 so ther be other medicins / that haue like aspecte
 and like properte to comforte other special mem-
 bres : as Mace the harte : Muske the brayne :
 Lykeres the lyghtes / Caper the splene / and ga-
 lyngale the stomake . As apereth by these Vles.

Saudet epar spodio / mace cor / cerebrum quoq; musco.

Pulmo liquiritia / splen / epar / stomachusq; galanda.

Hac condimenti preponi debet edenti.

Sal Virtus refugat, et non spaciunq; saporat.

Nam sapit esca male, que datur absq; sale.

Urunt persassa visum, spermaq; minorant.

Et generant scabiem, pruritii, siue Digozem.

Here the auctour teachynge .iiij. thynges sayth.
 That befoze al other thynges salte must be sette
 vpon the table / as the bulgar verses teache vs :

Sal primo poni debet primoq; reponi.

Omnis mensa male ponitur absq; sale.

Secondly he sayth / that salte resysteth venome
 for .iiij. causes. fyrste for that salte is a drier : and
 so drieth vp the humidites that wolde corrupte.
 An other cause is that salte drieth & suppresseth
 the humidites / drawyng them out of the body /
 and so shoutteth the poores / and consequentely
 stoppeth y entrance of venome . whiche is wonte
 to entre by the poores . Secondly he sayth that
 salte maketh mans meate sauory . for comonly
 we se no meates sauory without salte / as saythe

T.iiij.

the

Phil. in de
sensu et sensu
fato.

the thirde verse. Thyrly thauctoz openeth. iiii.
incōueniēces of salte oz meates to moche salted.
Fyrst / very salte meates marre the syght / for. ii.
causes. The fyrst is / that salte thinges drye ouer
moch / whiche is cōtrary to the eies / the instrū
mentes of syghte : for the eies are of the nature
of water / as the Philosopher saythe. The. ii.
cause is / for that meates verye salte engendze
ytche and nippynge / in maner as is afore saide.
Of mordicatiue meates beyng in the stomake,
fumis mordicatiue are lifted vp, whiche bi their
nyppynge hurte the eies / and make them verp
red. And therfore we se y they that make salte /
haue commonlye redde eies. The. ii. hurte is /
that verp salte meates diminishe the sede of ges
neration : by reason that verp salte meates drye
ryghte moche all the humydites of the bodye.
Wherby the sede of generation is dyled / and so
made lesse. The. iii. hurte is / hit engendzeth the
scabbe: by reason that salte engendzeth a sharpe
bitynge humour adust, whiche causeth y scabbe.
The. iiii. hurte is / it augmenteth ytche: by rea
son that hit engendzeth a mordicatiue ythyng
humour. And of these. iiii. hurtes Rasis sayth.
Farther it bourneth theyr bloud that take great
quantite therof: hit febleth theyr syghte / hit mi
nysheth the sede of generation : and engendzeth
ytche and scabbe. And besydes these hurtes /
verp salte meate engendzeth the ryng wormes /
drye scurfes / morphewe / lepre / in them that be
disposed

disposed there vnto / and fleethe the passage of
the brine / whan they are longe continued : Yet
whan hit is a lyttell poudred / hit taketh awaye
lothyng. And makethe one to haue a good ap-
petyte.

Si feruore digent tres salsus, amarus, acutus.

Alget acetosus, sic stipans ponticus atq;

unctus et insipidus, dulcis dat temperamentum.

Here thauctour reciteth the qualites of all saues
rynes. fyrste he saythe / that these. iij. sauery-
nesses or relys shes / saulte / bytter / and sharpe /
heate the body that receyueth them. Secondly
he sayth / that these. iij. sauerinesses / tarte / stips-
ticall / and pontike / coole. Thyrde he saythe /
that these. iij. relys shes / vnctuous / vnsauerye /
and swete / are temperate / they make the body
neither hotter nor colder. Farther, after Auicen,
there be. viij. talages or sauerynesses / y folowe
vnsauerynes: and they be / swete / bitter / sharpe /
terne / pontyke / styptycke and vnctuous: and to
nombze vnsauerynes for sauerines, as the texte
dothe / there be. ix. and than sauerynes is taken
for euerye thyng iuged by taste. And amonge
these talages there be. iij. hotte, As saythe the
texte / salte / bytter / and sharpe / and as Auicen
sayth / the sharpe is y hotter / and nexte is salte /
and than the bytter: For as moche as sharpe is
stronger than the bitter is / to resolue and scoure
the incidentes. And than salte is lyke bytter /
broken to gether with colde humydyte. And of
these

Auicen. ff.
contract. i.
cap. iij.

these talages. iij. be colde / eger / stypticke / and
pontyke. But pontike is colder than the other :
and nexte therto is styptike. And therfore al frus
tes / that come to any sweteness / haue fyrste a ta
lage pontike. of a vehement coldenes : and after
that the frutis by the heate of the sonne. be dige
sted / there appereth in them styptisite : and after
they declyne to sowerness / as grapes / and than
to sweteness. And though the tarte be nat so hotte
as styptike / yet by reason that hit is subtile and
persynge / hit is in many of more coldenes. And
after Juicen pontyke and styptike are in talage
very lyke : but yet the styptike causeth the vpper
parte of the tonge to be sharpe and roughe / and
pontyke causeth the tonge to be roughe within.
And. iij. of these talages are temperate / neither
excedynge hotte nor colde / as swete / vinctuous /
& vnsaucry : for though swete be hotte / yet ther
in appereth no myghty heate / as Rasis saythe.
And euery talage hath his owne operatiōs / as
Juicen and Rasis say. The operations of swetes
ness be digestion / solynge / and encreasynge of no
ryshment / and nature lounynge despzeth hit /
and the vertue attractyue draweth hit. And
Rasis saythe that sweteness engendzeth moche
rouddye colour / and opilations of the lyuer and
splene / specialllye if the sayde membris be apte
there vnto. And therof folowethe the styre. Hit
mollifieth the stomake / and comforteth þe breast
and lyghtes / hit fatteth the body / and augmen
teth

teth the sede of generation. The operations of
bytter is to sharpe/ and to washe awaye. And
after Basis/bytter heateth and dryeth strongly/
and lyghtly reduceth the bloud to adust malice/
and augmenteth ruddy colour in the bloudde.
The operations of pontike talage/ after Quicē/
is contraction/ if the pontycyte be feble/ or elles
expreSSION/ if it be stronge. And after Basis/pont
tycke cooleth the body/ & hit dryeth the fleshe/
and diminisheth the bloudde/ if one vse hit ofte.
Also hit comforteth the stomake/ it byndeth the
wombe/ and engendzeth the melancolye bloudde.
The operation of styptike talage after Quicē/
is contrary/ thychynge/ hardenynge/ and hols
dynge. And after Basis the operations therof
are lyke pontike/ though they be weaker: for he
seemeth to cōprende styptike talage vnder pont
tike: for of styptike he sayth nothyng expressely.
The operations of vnctuous talage/ after Quicē
are sokynge/ slippynge/ and smal digestion:
And after Basis/ hit mollifyeth the stomacke/ it
maketh one lascatiue/ and filleth one or he hath
taken any necessary quantite of meate: and hit
heateth/ specially them that be vexed with a
feuer: and that haue a hotte liuer and stomake.
Hit mopsketh and soketh the body: but hit aug
menteth sleme & slepe. The operations of sharpe
nes be resolutio/ incision/ and putrifaction after
Quicē: And after Basis hit encreateth heate/
and lyghtely enflameth the body/ and hit bours
u neth

neth the bloudde, and tourneth hit in to redde co-
 ler / and after in to blacke. The operations of
 salte talage / after Auiçen / is to scour / washe /
 and drye / and hit letteth putrifaction. The ope-
 rations of sharpe talage / after Auiçen / is to cole
 and drye: and after Bals / it refrayneth coler
 and bloudde / and refrayneth the bealpe / if the
 stomake and guttes be cleane: but if there in be
 moche fleumatike matter / hit maketh the bealy
 to laske / hit cooleth the bodye and eke weakethe
 the vertue of digestion / propelye in the lyuer.
 It hurteth the senowes and senowy membris /
 it dryeth the body: but it stereth by appetite.
 And Bals sayth / y some vnſauery thyng nou-
 rysheth well / and that is ſuche as is temperate.
 There is other ſome that heateth temperately.
 And an other that cooleth temperately / and if
 moyſtneſſe be ioyned there with / it moiſteth / and
 with a drye thyng / hit dryeth.

Bis duo Bipa facit, mundat dentes dat acutum

Disum, quod minus est implet, minuit quod abundat.

Here are declared.iiij.commodities of wyne ſops
 pes. The fyrſt is / they poure the tethe / by rea-
 ſon y they ſticke longer in the tethe / than wyne
 alone or breadde alone: therfore the fylthyneſſe of
 the tethe is the better conſumed / and the tethe
 the better poured. The.ij. commodite is / that
 it ſharpeneth the ſyght: for it letteth the yll ſumes
 to aſcende to the bryne: whiche by the yll myn-
 glyng to gether / darke the ſyghte. And this is
 by

by reason that it digesteth al y^e matters beyng
in the stomake. Thys dyt hit digesteth perfectly
meatis nat wel digested: for it closeth the mouth
of the stomacke / and comforteth the dygestion.
Fourthlye / hit reduceth the superfluous digestion
to meane. And all this is of trouthe / so that the
bzeadde sopped in wyne / be fyrst tosted / or dyped
on imbers.

Omnibus assuetam iubeo seruare dietam.

Approbo sic esse, ni sit mutare necesse.

Est Hippocras testis, quoniam sequitur mala pestis.

Fortior est metusa medicine certa dieta.

Quam si non curas, fatue regis, et male curas.

Here the auctour recytyng certayne doctrynes
saythe / that it is good for al folkes to kepe custo-
mable dyete. And by dyete is vnderstande the
mynystryng of meate and drynke. The bzeas-
kyng from customable vse hurteth greuously:
for customance is a nother nature. Therfore / as
hit behoueth vs to kepe nature / so lyke wyle hit
dothe custome: and specialllye if the customable
vse be laudable. And as it behoueth to kepe the
customable administration of meate & drynke:
euen so hit behoueth vs to obserue custome in o-
ther thynges nat naturall / for the selfe reason.
Wherfore if a man y^e is wonte to labour moche /
wyl for go this custome and lyue ydelllye: or las-
bour moche lesse: or go in hande with other las-
bour: or take a nother tyme / or a nother waye:
vndouted hit shall ryghte moche infeble hym.

To kepe
diete.

U.ii.

So

Hippo. li.
apoph.

So in lyke maner hit is in mans dyete / in his
slepe / in his watche / and suche lyke accidentes.
For truly good custome in al thyng must nedes
be obserued / if hit be laudable or indifferent in
goodnes or hurtefulnes / in respecte of hit / wher
to the chaunge is made. And wytteth well / that
they that be accustomed to labour / and exercyse
them selfe in any kynde of labour / and all be hit
that they be feble or olde / it greueth them lesse /
and they labour more strongly than if they were
poung felowes / vnaccustomed / as Hippocrates
saythe / by reason that these feble or olde parso-
nes haue more inclynation and custome to these
labours. For nowe the custome before taken is
lyghter / as is sayde in the aforesayde Apophisme.
And this is the cause / why we se olde and feble
craftes men / to do hit that stronger and yonger
than they can nat do / and it greueth them lesse /
as a feble olde mylner to lyfte a great weyghtye
sacke / A smith to welde & labour with a greater
hammer / than a yonger man nat therto accu-
stomed. The. ij. doctrine is / that great harme
foloweth change of diete / as Hippocrates sayth /
excepte it be nedefull to chaunge hit. Fyrst hit
is nedefull to change hit / whan greuous dys-
eases shulde growe therby / as custome to fede on
yll meates / whiche at lengthe of necessitye wyll
brede in vs yll dys-eases. Suche a custome and
other lyke must nedes be amended and changed
by lyttell and lyttell / but nat sodaynely. For all
sodayne

todayne changes hurte vehementely / specially
 from a thyng customable / to vnaccustomable.
 Secondly / it is nedefull to change / to thentente /
 it shulde lesse greue vs / if we happen to change
 our diete. For he y bleth hym selfe to al maner of
 diete / shal hurte him the lesse. And this must be
 vnderstande of other thynges nat natural. for as
 Hippocrates saythe. A thyng longe customed /
 though it be worse than these that we haue nat
 vled / hurteth the body lesse. Therfore hit beho-
 ueth vs to vse thynges vnaccustomed. And here
 is to be noted / that euery man shulde take hede /
 howe he accustometh hym to one thyng / be hit
 neuer so good / whiche to obserue were nedefull.
 Example. If a man custome hym to one maner
 meate or drynke or to absteyne holly from thent /
 or to slepe / or to knowe a woman carnallye / hit
 were very dangerous for hym / if he other while
 muste abstepne from his custome. Therfore eu-
 uerye bodye shulde be disposed / to indure heate
 and colde / and to all motions and nouryshemen-
 tes / so that the houres of slepe and watche / the
 house / bedde / and garmentes / may be changed
 without hurte : whiche thyng maye be done / if
 one be nat to nere in obseruinge custome. Ther-
 fore other whyle hit behoueth to chaunge custo-
 mable thynges. Thus saythe Galys. The. iij.
 doctrine is / that the stronger and nerer waye in
 healyng a pacient / is to mynystre a certayne
 dyete : For whiche if the phisition doth nat care /

Hippo. 12.
 aphor. 1.

Galys. 12.
 Alm. cap. 12.
 conseruat.
 consuet.

U. iij.

and

There maner
of dietes.

and wpll mynystre an other bndue dyete/ he go-
uerneth his pacient folpshely & healeth hym yll.
And note/ that there be .iij. maner of dyetes/
grosse / whiche is holle folkes dyete/ sklender dis-
ete/ whiche is to gyue in maner nothynge. The
thyrde is mean diete/ whiche absolutely is called
sklender. And this diete is diuided in to sklender
diete/ declinyng to grosse diete: as the brothe of
fleshe/ reere rosted egges/ small chyckpns: and
declinyng to sklender diete/ as Mellitatum, and
wyne of pome garnades: and meane diete/ whi-
che is called certayne dyete/ as barlye ieuice nat
beaten to gether. And this certayne dyete is
holsome in many dysleases/ but nat in all. It is
nat holsome in longe diseases: for in suche disea-
ses/ the might of the pacient/ with suche meane
dyete/ can nat indure to consume the syckenes/
without great debilitie. Therfore in suche disea-
ses/ the meate muste be ingrossed. Lyke wyle it
is unholsome in sharpe diseases as these y ende
within .iij. dayes space or soner: for in suche most
sklender dyete is beste/ as Hippocrates saythe.
The most soueraine helpe is to diete the pacient
after his strength and corpozall myghte.

Quale, quid, et quando, quantu, quoties, ubi dando.

Ista notare cibo debet medicus dietanda.

Here thauctour reherseth .vi. thynges/ to be con-
sidered of p phisitian in ministring of diete. First
of what qualyte the meate oughte to be: for in
hotte syckenes/ he muste dyete the pacient with
colde

colde meate / in moyste sycknes with dry meate /
and in drye sycknes with moyst meate. Yet the
naturall complection muste be obseruedde with
dyete lyke therto: for Galen sayth. The hotter
bodies nede the hotter medycynes: the colder
bodies / the colder medycynes. The. ii. thyng
is / of what substance the meate oughte to be.

Sal. i. tes.

For they that be stronge and lustye / and exercise
great labour / muste be dieted w grosser meate /
for in them the waye of digestion is stronge: and
so they oughte nat to vse sklander meates / as
chickens / capons / beale / or kyddes: for those
fleshes in them wll bourn / or be digested ouer
soone: wherfore they muste nedes eate ofte.

But noble men and suche as lyue restfully / must
vse dyete of sklander substance / for in them the
vertue digestiue is weake. and nat able to digest
grosse meates: as bacon / befe / and fyllhe dyed
in the sonne. Lyke wise they y be sycke of sharpe
diseases / ought to vse more sklander dyete / than
they that be sycke of longe diseases / as a feuer
quartane. The. iii. is what tyme diete oughte
to be gyuen: for they that be in helth oughte spe
ciallye to regarde custome. Wherfore they that
ryse yarely in sommer / and eate but. ii. meales a
daye / oughte to eate aboute the houre of. x. or a
lyttell before: & nat to abyde tyll noone / bycause
of the ouer great heate. Lyke wise they oughte
to suppe about the houre of. vi. or a lyttell after.
But in wynter they ought to dyne at a. xi. of the
clocke /

no. 1. 2. 3.
4. 5. 6. 7. 8. 9. 10. 11. 12.
13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.

clocke/ or at. xij. bycause of the longe sleppnge:
and thā to suppe at. viij. a clocke/ or a littel after.
And specially custome shuld be kept. Tyme also
in dictynge of sycke folkes/ must be consydered.
For they that haue an ague/ whan it begynneth
to vex them/ or a lyttell before or after / They
shulde eate nothyng: for if one eate a lyttell be-
fore/ or whan the fyttē cometh: therby nature/
that shuld entende to digest the meate/ is diuer-
ted an other waye. If he shulde eate soone after
the fyttē is goone/ hit were vnholysome: For the
vertue of digestion is verie weake/ by reason of
the fyttē past: Therfore he must eate so longe as
fore/ as y meate may be digested or y fyttē come.
Or elles so longe after the fyttē is goone / whan
nature is come to due dysposytion. This is of
trouthe/ excepte ye drede great feblisshynge of
nature: For than at all tymes he muste eate.
For whan so euer mans strengthe be feblisshed
by any chaunces/ he shulde eate for the with/ as
Galen sayth. Fourthly the quātite of the meate
muste be consydered: For as hit is before sayde/
in somer we must vse a small quantite of meate/
at euery meale: for than the naturall heate is
feble throughe the ouer great resolutions. But in
wynter one may eate a great dele of meate at a
meale. For than the vertue digestiue is stronge,
whan the naturall heate is vnied throughe cir-
cumstant colde as we sayde at *De potibus* Beris &c.
The. v. is/ howe ofte we shulde eate in a daye:
for

Gal. in com.
aphor. 1.
Contemplari
autem &c.

For in sommer we muste eatte oftener than in
wynter: in autumpne and her a lyttell at eche
meale/as is befoze sayde. Lyke wyse, if the vertue
digestiue be weake, we must eatte lyttell and
ofte: but if the vertue dygestiue be stronge, we
maye eatte moche, and make fewe meales &c.
Syrteply, the eatynge place muste be cōsydered:
whiche shulde nat be to hotte nor to colde, but
temperate.

Ius calidius soluit, cuius substantia restringit.

Utraq; quando datur, Venter laxare paratur.

Here the auctour declarynge. iij. thynges sayth.
That the brothe of coole wortes, and specyallye
the first broth if they be sodde, leuseth the bealy:
by reason that in y leaues a vtter partes of coole
wortes, is a sopp scourynge vertue, weakelye
cleupnge and lyghtely separable by small decoc-
tion or boylng: whiche spredde abrode by the
same water is made laxatyue. And this is the
skele that the fyrste water that coole wortes be
sodde in, make one laxatyue rather than the ses-
conde. The. ij. is y the substance of coole wortes
after they are boyled, restrayneth the bealye:
by reason that al theyr vertue laxatiue is taken
away by the decoction: and the erthy drye subs-
tance remaineth, whiche byndeth the wombe.
The. iij. is, that bothe taken to gether, the broth
and substance of coole wortes, leuse the bealy: by
reason y the scourynge sopp vertue remaineth
in the water, whiche leuseth all. And note, that
¶ cole wort

Art. iii. part.
problem.
Ant. ii. can.
Raf. iii. Alm.

colewortes engendre melancoly humours / and
pl dreames / they hurt the stomake, they nourishe
lyttell / and duske the syghte / and cause one to
dreame / and they prouoke menstrosyte and by
ryne / as Auicen and Rasis saye. Farther more
note / that the decoction or seide of coolewortes /
kepe one from dronkenes as wyrteth Aristotell.
And this thyng is affirmed of Auicen & Rasis.
The reason / as some thynke / is þ grosse fumes /
that by eatyng of colewortis are lyfted vp to the
brayne / engrossyng the fumosities of the wyne /
whiche engrossyng dothe lette them to entre to
the brayne. Aristotell sayth / that al thyng that
draweth to it the moystenes of the wyne / expels
leth hit from the body / and that that cooleth the
body / kepeth hit from dronkenes : cole wortis
are of suche nature / ergo &c. And that coleworts
are of this nature / he proueth thus. By the
ieuse of colewortes the vndigested humidities of
the wyne / are drawn from all the body in to the
bladder : and by reason of the colde ieuse that res
mayneth in the stomake / whiche cooleth all the
bodye / the persynge of the wyne / is fordone.
And so by this meane hit kepeth a man sobre.
For þ subtile superfluites that naturally coude
nat discende / by reason þ the heate of the wyne
stereth them to ascende vwarde towarde the
brayne : are repressed downe / and by vertue of
this ieuse are drawn to the bladder.

Dediperunt masuam veteres, quia molliat asinum.

Masue

Malue radices rade dedere feces.

Dulue nocuerunt, et fluxum sepe dederunt.

Here thauctor reherlinge. 3. properties or effectis
of malowes saythe / that they mollify the bealy.
There be. iiii. that mollifie : malowes and dou-
ble malowes / Bianca / Ursina / and Mercury / of
whiche mooste commonlye clysters be made / to
mollifye all indurate and harde matter in man.
There be. ij. sortes of malowes / the one beareth
a bludde redde flower / the other a white flower,
and this ppzely doth mollify moze than þ fyrst.
The. ij. effecte of malowes is / þ malowe rootis
shaued / and suppositoꝛies made of them / suche
as phisitians are wonte to make of Mercury /
drawe out of mā the indurate matter and dreg-
ges. The. iij. effecte is / malowes cause the men-
struous flyxe in women / and that throughe the
great moystyng and slyppyness therof : wherby
the veines about the matrice sone poure out / as
Placarius saythe. And as apperethe by expe-
rrence.

Malowes.

Mentitur menta, si sit depellere lenta.

Ventris lumbricos, stomachi Vermesq; nocuos.

Here thauctour saythe / that a mynte shulde nat
be called a mynte, excepte it haue myght to kyle
woꝛmis in the bealy and stomake. A minte hath
a greatte stronge sauour / and is ryghte bytter:
and therfoze as woꝛme wodde kylethe woꝛmes
so dothe the mynte. And the ieuise therof / as of
woꝛme wodde must be dronke & nat the substāce,

℞. ii.

And

And bycause hit is hotte and dry / and bourneth
the blood / it is unhollome in the wape of meate
in the regiment of helth. But yet in medicines /
hit is hollome / for hit comforteth the stomacke /
and heateth it / and stynteth peryng & digesteth /
and prohibiteth vomite stematicke & languine /
and thzough inflation stereth one to bodyly lust /
and prohibiteth spyttyng of bloudde / it is very
hollome agaynst the bytyng of a madde dogge.
and if ye crymble mynte in to mylke / hit wyl
neuer tourne to make a chele / as Auicen sayth.

Met. ii. con.
cap. de mēsa.

*Eur moritur homo, cui salvia crescit in horto.
Contra Vim mortis non est medicamen in hortis.
Salvia confortat nervos, manumq; tremorem
Tollit, et eius ope febris acuta fugit
Salvia, castoreum lauendula, premula Veris
Nastur athanasia sanant paralitica membra.
Salvia saluatrix natura consistatrix.*

The bolite
of sage.

Here thauctour touchyng principally. iiii. thyn-
ges / sheweth the great bruite of sage / as kynge
as though he doubted : wherfore man dyethe /
that hath sage growynge in his gardeyne.
He answereth in the. ii. verse / that no medycyne
growynge in the gardeyne can withstande deth
all though in the gardeyne growe medicines /
that kepe the body from putrification / & defende
that natural humidite be nat lyghtly consumed
away / as teacheth Auicen sayenge. The science
of phisicke doth nat make a man immortall / nor
it doth nat surly defende our bodies from out-
warde

Met. ii. l.
cap. iij.

Warde hurtful thinges. noꝝ can nat assure every
 man to lyue to the laste terme and daye of his
 lyfe / but of. ij. thynges hit maketh vs sure / that
 is from putrifaction and coꝝruption : and defen-
 deth that naturall moysture be nat lyghtelye di-
 solued and consumed. Secondly / he putteth. iij.
 effectes of sage. The fyrste is / that sage comfort-
 eth the senowes : foꝝ hit dryeth the humidities /
 by whiche the senowes be let and leused. The. ij.
 is / that hit taketh awaye the shakynge of the
 handes : by reason that hit comforteth the senow-
 es / as is sayde / nowe all thyng that comfort-
 eth the senowes / remoueth tremblynge. foꝝ
 tremblynge cometh of feblenes of the senowes.
 And therfoꝝe some olde me and women specially
 put sage leaues in theyꝝ meate & drynke. Thyr-
 dy / Sage letteth the sharpe ague to assaile vs /
 by reason that hit dryeth humours / hit letteth
 them to putrifie / wherby a sharpe feuer myght
 be engendꝛed. Farther note / that sage is hotte
 and dry / & therfoꝝe hit is nat very hollesome alone
 in waye of meate. Yet bycause sage comforteth
 the senowes greatly / folkes in helthe do vse hit
 moche. ij. maner of wayes. Fyrste they make
 sage wyne : whiche they drynke speciallye at the
 begynnynge of dyner oꝝ supper. This wyne is
 hollesome foꝝ them that haue the palley oꝝ fallŷge
 spekenes / moderatelly taken / and after the pur-
 gation of the acident matters. Secondly they
 vse sage in sauces : foꝝ hit stereth vp a mans ap-

The Vertue
 of sage

Sage
 Wyne

R. iij.

petite /

**Two kinde
of sage**

**Auicenn. ii.
can. cap. de
castoreo.**

petite/ and specially whan the stomake is full of
yl humours rawe/ and vndigested. There is. ii.
kyndes of sage. One that hath the greatte brode
leaues. An other commonlye called noble sage/
whose leaues be moze narowe and lesse: phisitians
call hit *Silifagus*. Thyr dylp thauctour rehers
sethe. vi. medecines good for the palley. Hit is
sayde y sage/castorie/ that is a a castors stones/
Lauander/ Primerole/ Wattercresse/ and Tans
ley/ cure and heale membez enfect with palley.
Why sage doth helpe hit we haue shewed / for it
comfirteth the senowes, whiche the palley weas
keth. And eke bycause sage is hotte and drye/ it
consumeth the fleumatike matter that remayneth
in the senowes/ wherof the palley bredeth.
And that Castorie is hollome for the palley appereth
by that hit is moost comfortable/ in heatynge
and dryeng y senowes: For Auicenn sayth therof/
that it is subtiler and stronger than any other
that heateth & drieth. And after he sayth/
that it comfirteth and heateth the senowes/ the
shakynge/ the moyst crāpe, and benomed membez
caused of the palley. And eke he saith: there
is nothyng better for ventosyte in the eare/ thā
to take as moche as a pease/ and tempre it with
oyle of Spyke/ and so lette it droppe in to y eare.
Castorpe hath manye other vertues / whiche
Auicenn reherleth. *Castorium* is the stones of a see
beaste called Castor. The oyle also of Castorpe is
as specially good for the palley/ as Castorpe/ al
ter

ter the holdynge of the matter: for than hit consume-
meth þ residue of the matter that remaineth/
and comforteth the senowes. Of laueder appe-
reth. For the swete sauoure therof comforteth
the senowes/and the heate therof doth consume
þ palsey matter. And also of the Primrose eke
appereth, for the swete sauour and heate therof,
comforteth the senowes. This flower is called
Primula Veris, bycause it is the fyrst swete flower
that spryngeth in ver. The. v. is a wattercresse/
for it is hotte/dry/subtile/incisive/ & resolutiue:
wherby hit taketh away the matter of palsey.
And Auicen saith, it comforteth all mollification
of the senowes/for hit heateth and draweth out
fleme/and clenseth the senowes from fleme, and
pisicians counsaile vs to eate watter cresses in
lente/ bycause lenten meate is fleumaticke.
Water cresse is a comon herbe growing in colde/
stony/and wattryshe places/ where as be many
wel sprynges. The. vi. is tansey. The vertue of
this herbe is to purge fleme, and the heate ther-
of dryeth the senowes. Also hit purgeth a man
from wormis, and from the matter wherof they
be engendred. And therfore frenche mē vse com-
monly to frie egges therwith in the Ester weke/
to purge away the fleme/engendred of fylthe in
the lente: wherof wormes are soone engendred
in them that be therto disposed. In the ende of
the terte thauctour sayth that sage is called the
sauer and keper of nature.

Nobilis est ruta, quia lumina reddit acuta.
 Auxilio rube Vir quippe Videbis acuta.
 Ruta Viris coltum minuit / mulieribus auget.
 Ruta facit castum / dat lumen / et ingerit estum.
 Loca facit ruta de pulicibus loca tuta.

iiii. propre-
 tes of rue.
 Auicen. ii.
 can. cap. de
 ruta.

To kylle
 flees.

Aulc. vi. iiii.
 tract. iii. cap.
 de effug. pu-
 licum.

Here thauctour declaryng. iiii. propertes of rue
 saythe / it sharypeth the syghte / and proprely the
 ieuise therof / as Auicen saythe / and as is before
 sayd at Alsea nux ruta. The. ii. is rue diminisheth
 the desyre of carnall luste in men / and in women
 rewe augmenteth it : for by reason that rue heas-
 teth and dryeth / it diminisheth the seide of men /
 whiche is subtile and of the nature of the aper /
 but in women rewe maketh subtile and heateth
 the seide : for in them it is watteryshe and colde /
 and therfore it stereth them moze to carnall lust.
 The. iiii. is / rewe maketh a man quicke / subtile /
 and inuentryfe : by reason that by heatynge and
 dryenge / it maketh a mans spiritis subtile / and
 so clereth the wytte. The. iiii. is / that the water
 that rewe is sodde in / cast and sprynkeled about
 the house riddeth away flees / and as phisitions
 say / hit kylleth them. And after Auicen : whan
 the house is sprynkeled with the water of wylde
 gourdes / the flees lepe and flee away : And lyke
 wyle doth the water þ blacke thorne is sodde in.
 And Auicen sayth that some haue sayde / that if
 goottes bloudde be put in a pytte in the house /
 the flees wyl gether ther vnto and dye. And like
 wise if a logge be annointed with þ greace of an
 mychyn

pryncne / the flees wll gether therto and dye?
 flees can nat abyde y saour of colewortis / nor
 leaues of Oleander. Some say / that nothyng
 is better to auoyd flees than thinges of stronge
 saour : and therfore rewe / myntes / hore myn-
 tes / and hoppes be good / and aboue all thynges
 hore dunge or elles hore stale is the chiefe.
 Also the house sprynckled with the decoction of
 rape seede killethe flees. And the parfumpnge
 of the house with a bulles hore / dyueth away
 flees. Yet to take flees / nothyng is better / than
 to laye blankettes on the bedde / for therein they
 gether them selfe.

De ceptis medici non consentire videtur.

Colericis non esse bonas dicit Galienus.

Phlegmaticis vero multum docet esse salubres.

Presertim stomacho. pulchrumque creare colorem.

Contritis ceptis loca renudata capillis.

Sepe fricans poteris capillis reparare decorem.

Here thauctour speaketh of oynions and declas-
 reth. v. thynges. fyrst / touchynge their opera-
 tion phisitions agree nat. For some saye they be
 good for flematike folkes : and some say nay / as
 Basis / whiche sayth / that they engendre super-
 fluous and flematike humours in the stomake.
 Secondly / Galen sayth / they be ryght hurtfull
 for colerycke folkes : bycause as Auicen saythe /
 oynions be hotte in the thyrde degree : & therfore
 they hurte hotte folkes / as colerike be. Thyrdly
 oynions be hollsome for flematypke folkes. For
 they

of oynions.

they be hotte/perfyngge/subtyle/scourpunge/and
openpunge/wherfoze they digeste/coutte/make
subtyle/and wype away fleumatike and clāmp
humours/growen in the fleumatycke folkes.
Fourthly/opnyons be holsome for the stomake/
for they both heate and mundaye it from flemme.
And therfoze Auicen sayth/that it/that is eaten
of the opnyon/through the heate therof comfoz
teth a weake stomacke. And therfoze they make
a man well colered. For hit is impossible for one
to haue a lyuely colour/ if his stomacke be verpe
fleumatike/or fylled with yll/rawe and fleumas
like humours. The .v. is/ that opnyons sodde
and stamped restore heares agayne/ if the place
where y heares dyd growe be rubbed therwith.
This is of trouthe/whan the heare gothe away
through stoppynge of the poyes/and corruption
of the matter vnder the skyn. For the opnyons
open the poyes/and resolue the yl matter vnder
the skynne/and drawe good matter to the same
place. And therfoze as Auicen saythe/ofte roun
dyng with opnyons is verpe holsome for balde
men. Wherfoze the texte concludethe/ that this
rubbyng with opnyons prepareth the beautye
of the heed: for heares are the beauty of y heed.
Farther more/opnyons stee one to carnall luste/
and they prouoke the appetite/ & bypunge colour
in the face/ & whan they be myngled with hony
they destroy wartes/they engendze thyrste/they
hurte the vnderstandinge (for they engendze an
yll

Aui. ii. can.
cap. de pres.
Et vii. iii. ca.
de curacione
alopie.

yll grosse humour) they encrease spyttelle/ and
the ieuſe of them is good for watterynge eyes/
and dothe clarifie the ſpghte/ as Auicen ſaythe.
Farther note/ that oynions/ hony/ and vineger
ſtamped to gether/ is good for the bytynge of a
madde dogge. And therfore ſome adde theſe .ij.
verſes vnto the forſayde texte.

Appositas perhibent morfus curare caninos.

Si trite cum melle prius fuerint et aceto.

But of this is ſpoken befoze at Alſea nuy ac.

Et modicum granum, ſiccum, caſidumq; ſinapis.

Dat ſachrymas, purgatque caput, tollitq; Venenum.

Here chauctour recytnge. .ij. thyngeſ ſaythe.
That Muſtarde ſede/ is a lyttel grayne/ whiche
is hotte and drye/ vnto the .iiij. degree/ after
Auicen. Secondly/ he putteth .iiij. propertes or
effectis of muſtarde ſede. The firſt is it maketh
ones eies to water: for by reaſon that it is very
hotte/ hit maketh ſubtile and leuſeth the humis
dites of the brayne: wherof than by theyr floſ
wyng to the eies, the teares come. The .ij. effecte
is/ hit pourgeth the brayne/ and clenſeth away
the ſtematike humidites of the heed. Alſo if hit
be put in to the noſe thryls/ it purgeth y^e heed/ by
reaſon that hit prouoketh one to neſe. And ther
fore hit is put in to thye^r noſe thrylles that haue
the apoplexie/ for the neſynge purgeth y^e braine.
And lyke wyſe muſtarde ſede/ by reaſon that hit
is hotte/ doth diſſolue and leuſe ſuche ſtemes as
ſtoppe the cundites of the brayne: of whiche fo
loweth apoplexie: And thus hit appereth/ that

Y.ii.

muſtarde

of muſtarde
ſede.

*Ant. ii. can. ca
de Sinapi.*

Anticn loco
pical.

This pro-
pries of
Violettes.

mustarde seede is a great leuser / consumer / and
clenser of fleumaticke humidities. The. iij. effecte
is / hit withstandeth poyson: For Auicen sayth /
that venomous wormes can nat abyde y^e smoke
of mustarde seede.

Crapula discutitur, capitis dolor, atq; granedo.

Purpuream dicunt Violam curare caducos.

Here the aucto^r reciteth. iij. proprietes o^r effectis
of violettes. fyrst / violettes delay d^ronkenness /
by reason that violettes haue a tēperate swete
sauour / whiche greatly comforteth the brayne.
For a stronge brayne is nat lyghtely ouer come
with d^rynke / but a weake is. Also violettes be
colde / wherfore hit coleteth the brayne and so ma^k
keth hit vnable to receiue any fume. The. ii. is /
violettes slaketh y^e heed ache and grefe / that is
caused of heate / as Auicen / Rasis / Alman. and
Mesue say: for by reason that violettes be colde.
they withstande hotte causes. The. iij. is / violet-
tes helpe them that haue the fallynge syckenes.
Thoughe some saye thus / yet this effecte is nat
commonly ascribed vnto violettis. And therfore
if vpolettes haue this propiete / it is but by rea-
son of they^r swete smel / y^e comforteth the braine:
whiche strengthened / is nat hurte by smal grefes:
and consequently falleth nat in to Epilence (whiche
is called the lyttell Apoplexie) chauncynge by
stopppnge of the sensible senowes.

Cgris dat somnum, Vomitum quoq; tollit ad Vsum.

Compescit tussim Veterem, colicisq; medetur.

peste

pestis pulmonis frigus, ventrisque tumorem.

Omniſibus et morbis ſubueniet articuloſorum.

Here the auctour reciteth. viij. properties of nett
tyls. fyrſte netttyls cause a ſycke bodye to ſlepe.
For hit is ſubtiliative/and cutteth and ſcoureth
ſleme/ and groſſe humours/ that greue nature
and lette ſlepe. Secondly it doth away vomite/
and cuſtome therof: by reaſon that vomite and
parbrykynge is cauſed of a clammie humour/
whiche the nettell cutteth. Thyrde/ the nettell
for doth olde coughe: and ſpecially hony/ wherin
nettell ſede is tempered. For the nettell auoydeth
clāmp ſleme out of the breaſte/ as Baſis ſayth.
And Auicen ſayth/ that the nettelle whan hit is
dronke with water that barly is ſodde in/ dothe
mūdifie the breaſte: And whā the leaues therof
is ſodde in barlye water/ they drawe out groſſe
humours/ that are in the breaſte/ but the ſede
therof is ſtronger. Fourthely hit is hoſſome for
them that haue the colicke. For a nettell is a cut
ter/ a ſubtiler/ a reſoluer/ and a ſcourer of ſleu
matike humidite/ or groſſe ventofite/ whiche en
gēdre the colicke. The colicke is a paynfull greſe/
in a gutte called Colon, as the greuous dyſeaſe
Miacra, is named of the gutte Mion. fyrſtely the
nettell with his heate dryueth the colde out of the
lyghtes. Syxtly/ an nettell alwageth ſwellinge
of the bealpe: for hit reſolueth wynde: wherof
mooste parte ſwellynge of the bealpe cometh.

The. viij. effecte is/ y nettell helpeth the diſeaſes

in the ioyntes/ as the goute. This is of trouthe
whan it cometh throughe mattier that is colde/
fleumatike/ and grosse: by reason that nettelles
heate/ cutte/ and make subtil suche mattier.
And besides these effectis/ after Auicen/ the nets
tell stereth one to carnall luste/ and proprely the
sede therof dronke with wyne: hit openeth the
closynge of the matrice/ and leusynge drawethe
out fleme and rawe humours. by his vertue ab/
sterliue/ and nat resolutive. Yet lest takynge of
the nettell or the sede hurte the throte/ it is good
to drynke there after/ a lyttel oyle Rosate. A nets
tell is hotte in þ begynnynge of the . iij. degree/
and drye in the seconde after Auicen.

Auicen. li.
can. cap. de
vitiis.

Hisopus est herba purgans a pectore flegma.

Ad pulmonis opus cum melle coquatur hisopus.

Multibus eximium fertur reparare colorem.

Of yslope.

Here thauctour recitynge the effectes of Yslope/
saythe/ hit purgeth the breste of fleme: by rea/
son that yslope is an herbe hotte & drye in the . iij.
degree. it is a great wyper/ leuser/ and consumer
of fleumatike humydite: and hath a syngular
respekte on the partes of the breste: and there/
fore yslope mooste proprely is sayde to purge the
breste of fleme. Secondlye/ hit is also good to
purge the lightis from fleme/ for the same cause
and proprely if hit be sodde with hony: for hony
is a scourer: and þ yscopes scourynge is augmen/
ted with the honies. The same wylleth Auicen/
sayeng: Yslope comforteth the brest & lyghtes/
diseas

Auicen. li.
can. cap. de
hisopo.

diseased with the coughe and tislcke of olde con-
tinuance: and like wyse doth the decoctiō therof
made with hony and fygges. Chyrdelye / ylope
maketh one well colozed in the face. For Auicen
sayth that y dypnke therof causeth good colour.
And besydes these effectes / ylope auoydethe
fleme and wormes / as Auicen sayth. And after
Platearius / ylope sodde in wyne clenseth y mas-
trice from all superfluites.

Appositum cancri tritum cum melle medetur,

Cum vino potum poterit sedare dolorem.

Sepe solet Vomitum, Ventremq; solutum.

This texte declareth iij. operations of chersyll.
Fyrste chersyll stamped with honye / and layde
plaister wyse to a canker / healeth it. Thus saith
Platearius in the chapter therof. A canker is a
melancoly impostume / that eatethe the partes
of the body / as well fleshye as senowp. And it is
called a cāker. bicause it goth forth like a crabbe.
The.ij. effecte is / if chersyl be dzonke with wine
hit healeth the ache of the bealy. For hit allway
geth inflation that is caused of grosse ventosite /
wherof the ache cometh / and leuseth vētosite of
the stomacke and all other guttes / and openeth
stoppyng / and there vnto the wyne helpe the.
Chyrdely chersyll celssethe vometyng / and the
laske: and by reason that it is hotte in the thirde
degree / and dry in the seconde hit digesteth / and
dryethe that mattier wherof vomyte comethe.
And this is verye trouthe / whan vomyte or the
laske

of chersyl.

A canker.

laske come of colde fleumatike mattier. And besides these effectes/ hit prouoketh brine and the menstruosyte/ and as wageth ache of the sydes and raynes/ And specially taken with *Opelliscratum*.

Enula campana reddit precordia sana.

Cum succo rute, si succus sumitur huius.

Affirmat rupelis nil esse salubius istis.

Esse docthe
scab Wote
or forse
bele.

Here thauctour declarynge. ii. effectes of enula campana/ sayth it comforteth þ harte strynges/ that is/ the bymme of the stomacke/ whiche is proprely called the harte strynges/ or elles vitall membyes/ that is/ the wyndye membyes/ whiche be nere the harte/ and specially þ harte rote. That it cōforteth the bymme of þ stomake appeareth/ in that the swete smellynge roote of enula cōforteth the senowy membyes. For the bymme of the stomacke is a senowy membye. That hit comforteth wyndy membyes apereth. For wine made of enula called *Sinum enulatum*, clenseth the breaſte, and lightis/ or longis/ as Auicen sayth. Also enula swallowed downe with hony/ helpeth a man to spytte: and hit is one of those herbes/ that reioyce and comforte the harte. The. ii. effecte is/ That the ieuſe of this herbe/ with the ieuſe of rewe/ is very hollome for them that be boursed/ and that is specially whan the burſtenes cometh by ventosyte: for these. ii. ieuſes dissolue that. And besydes these effectes/ enula is good for a stomake/ fylled with pl humours, and hit

Auicen. li.
can. cap. de
enula.

it openeth opillations of the lyuer and splene/as
Balis saythe. And hit comfozreth the all hurtes/
colde gretes/ and motions of ventosities/ and in-
flations/as Auicenn sayth.

Cum Vino coleram nigram potata repellit.

Sic dicunt Veterem sumptum curare podagram.

Here the auctour reherlynge. ii. effectes of hyll
wozte/ saythe/ that principally the water therof
taken with wyne/ purgeth blacke coler. Secons
debye/ hyll wozte healeth an olde goutte. For the
properte of this herbe is to melte and dyscolue
flme: wherof very often/ the goutte is wonte to
be engendred. And note/ that after Platarius/
hyllwozte is holte and dyre in the thirde degree.
The substance therof is subtile/ the vertue com-
fortable/ throughe the swete smell/ the substance
therof openeth/ and the qualytes do drawe/ the
fyrre substance or nature therof consumeth/ by
burnynge and dryenge.

Illius succo crines retinere fluentes.

Alius asseritur/ dentisq; curare dolorem.

Et squamas succus sanat cum melle perunctus.

Here the auctour reherlynge. iii. effectes of water
cresses saith/ they receyue heares fallynge away/
if the heed be annointed with the icole therof/
or elles if the icole or water therof be dronke.
This effecte Auicenn toucheth the sayenge: The
drynkynge or annointynge with water cresses
reteineth heares fallynge away. The. ii. effecte
is/ water cresses doth cure to the ache: specially if
the

A remedye
for coler.

Water
cresses.

Paices ff.
can. cap. de
nastorcia

the ache come by colde / for it perseth / resoluth /
 and heateth / as appereth at *Cur moriatur homo.*
Thyrdelye / the ieuſe of water cresse taken with
 hony / or the place annopnted therewith / doth a
 way ſkales that cleue to ones ſkynne: by reaſon
 that ſuche ſkales be engendred of ſalte ſteume.
 Watercresse (as is ſayd) purgeth al ſleme: ther
 fore if hit be dronke / it reſiſteth the cauſe of ſka
 lis: and hony / whiche is a cleſer / helpeth moche
 therto. Beſyde theſe effectis water cresses dye
 by the corruption of the bealye and clenſeth the
 lyghtes / hit heateth the ſtomake and lyuer / and
 is hollome agaynſte the groſſnes of the ſplene:
 namely whan a playſter is made of that and of
 hony / hit cauſeth one to caſte by coler / hit aug
 menteth carnall luſt: and by diſſoluyng auop
 deth out wormes / and puoketh meſtruolite / as
 Juicen ſayth.

Lecatis puſſis, ac ſumine mater ſpyrundo,

Plinius ſcribit, quamuis ſunt eruta, reddit.

**Of celen
 dyne.**

Here the auctour ſayth / whan yonge ſwalowes
 be blynde / the damme byngeth Celendine / and
 roubbeth theyr eyes / and maketh them to ſee:
 wherby th auctour ſheweth it is hollome for the
 ſyght. And this appereth to be true: for comonly
 it is put in medicins agaynſt feblenes of ſyght.
 Celendyne hath ieuſe and is well known. And
 why ſwalowes knowe it better than other byr
 des may be / by cauſe their yoge be oftner blinde.
 ſwalowes dong both make them blynde / and ſo
 the

the damme dongeth some tyme in the yonges
 eyes / and maketh them blinde. And after Plater
 ar / celendine is hotte and dry in the .iii. degree.
 And the qualites and substance therof hath ver
 tue to dissolue / consume / & drawe. And the roses
 therof stamped and sodde in wyne / are good to
 purge the heed / and womans pꝛpꝛuite from bro
 ken moyste humours / if the patient receyue the
 smoke therof at the mouth / and after gargyle
 wyne in the throte.

Auribus infusus Serues succus necat Esus.

Corax verrucas in aceto cocta resoluunt.

Pomorum succus flos partes destruet eius.

Here thauctour rehersynge. .iii. thynges of wy
 lowe / saythe / the icuse therof poured in to ones
 eare / killeth wormes: by reason of the sypitilite
 and dryeng therof. And after Auicen nothyng
 is better to heale matteryng at the eares / than
 the icuse of wylowe leaues. Secondly / the rinde
 of wylowes / sod in vineger / doth away wartis.
 And Auicen sayth / wylowe ashes with vineger /
 draweth by wartes by the roots: by reason of
 the ashes vehement dryeng. Yet to destroy war
 tes / nothyng is better than to rubbe them with
 Purslane. This the pꝛopꝛete and nat the qua
 lyte of Purslane doth after Auicen. Thysdelpe /
 wylowe flowers and the icuse of the frute ther
 of letteth the byrth of a chylde: for through syp
 itilite and droughre therof / hit causeth the chylde
 to be bozne with great payne.

To kille
 & bonnes
 in ones ear
 res.
 Auicen. ff.
 can. cap. de
 salice.

To boyde
 Wartes.

Auicen. ff.
 can. cap. de
 poulace.

a. ii.

Confor

Confortate crocus dicatur letificando.

Membrisq; defecta confortat epar reparando.

Of saffron.

*Hiaten. ff.
can. cap. de
croco.*

Here the auctour sayth / that saffron comforteth mans body / in gladdynge it. And wytteth well / that saffron hath suche a propre / that if one take moze therof than he oughte / hit wyl kille hym in reioysynge or laughynge. Auicen sayth / þ to take a dramme and a halfe / wyl kille one in reioysynge. Secondly / saffron comforteth defectue membes / and pynceppallye the harte. Hit comforteth the stomacke / with the stiptilite and heate therof: and for þ same cause restozeth the lyuer / for it wyl nat suffre the lyuer to be dissolved. Yet to vse hit ouer moche / induleth part brakynge / and marreth the appetite. Of this Auicen warnethe vs sayenge: Hit causeth part brakynge and marreth the appetite / bycause it is contrarie to the sharpenes in the stomacke / which is cause of appetite. Besydes these proprietes / saffron maketh one to slepe / and dulleth the wyttes / and whan hit is dronke with wyne / hit maketh one dronken / hit clenseth the eyes / & letteth humours to flowe to them / it maketh one to bzyeth well / hit stereth to carnall luste / and maketh one to pylse.

Reddit fecundas permansum sepe pueris.

Non flammantem poteris retinere cruorem.

Of lekes.

Here the auctor recitynge. ii. comodites of lekes sayth / þ ofte eatynge of lekes maketh ponge womē fructefull / by reason as Auicē sayth / lekes des
late

late the matrice and taketh away the hardenes
therof: whiche letteth the conception. Secondly
lekes stynte bledynge at þe nose as Auicen sayth. Auicen. li.
can. cap. de
pouo.
Many other effectes of lekes are reherſed at Al
sea nup rita &c.

Quod piper est nigrum non est dissoluere pigrum.

flegmata purgabit, digestiuaque inuabit.

Lenocypiper stomacho prodest, tussisq; dolor.

Utile proueniet motum febriſq; rigorem.

Here thaurtour declarpge many commodites pepper.
of pepper saith that blacke pepper through the
heate and drynes therof leueth quickly: for it
is hotte and drye in the hyde degree. Second
ly it purgeth ſleme: for it draweth ſleme from
the inner parte of the body, and consumeth hit.
Lyke wyſe it auoydeth ſleme out that cleueth in
the breaſt and stomacke, heatynge, ſubtlynge,
and diſſoluyng hit. Thyrde, it helpeth dige
ſtion. And Auicen ſaythe, that pepper digeſteth
and cauſeth appetite, and ſpeciallpe longe pep
per, whiche is more hoſſome to digeſt rawe hu
mours thā eicher white or blacke, as Gal. ſaith.
Secondly, he declareth. v. hoſſome thynges of
white pepper. Firſte, white pepper comforteth
the ſtomake: for Galen ſaith, that it comforteth
more than the other two. And Auicen ſaythe,
That white pepper is more hoſſome for the ſto
macke, and more vehemently doth comforte.
The. ii. is, pepper is ſpeciallpe hoſſome for the
cough, that cometh of colde ſleumaticke matter,

*Auf li. can.
cap. de pu
pare.*

*Gal. lii. de
reg. ſanitas
tis. cap. vii.*

*Auicen loco
pical.*

a. iii. for

Agaynste
the bealy
ache.

for hit heateth / dissolueth / and cutteth hit. And
Auicen saythe / whan pepper is ministred in lec-
tuaries / it is holsome for the coughe / and aches
of the breast. Thirdly / white pepper is holsome
for ache / and that is to wytte of the breast / and
ventous payne. And for that / al pepper is good /
for al peper is a diminissher & a boldet of wynde.
And Auicen sayth / that white pepper and longe
is holsome for pryckynge ache of the bealy / if it
be dronke with honye and freshe baye leaues.
Fourthly / pepper withstandeth the causes of a
colde feuer / for it digesteth and heateth the mat-
tier. Fyftely / pepper is holsome for a shakynge
fruct / by reason that the heate of ppper com-
forteth the senowes / and consumeth the matter
spred on them. And Auicen saythe in rubbynge
hit is made an oyntment (with vnguentum)
holsome agaynste shakynge. These. v. proper-
tes are ascriued to the other kyndes of pepper /
as Auicē sayth. And besydes these effectis / pep-
per heateth the senowes and braumes of mans body:
hit mundifieth the lyghtes / and a lyttell prouo-
keth the brine / but moche leuseth the bealy / as
saythe Auicen. There be. iij. sortes of pepper /
white pepper / called *Leucopiper*, longe pepper /
called *macropiper*, and blacke pepper called *mesan-*
ropiper. Hit his called white pepper that is very
grene and moyst: and whan it is a lyttell dried
and nat perfectly rype / it is called longe pepper.
But whan hit is perfectly rype / hit is called
blacke

blacke pepper.

Et mox post escam dormire, nimisq; moueri.

Ita grauari solent auditus ebrietasq;

Here chauctour reciteth. iij. thynges that greue the herynge. The fyrste is / immediate slepe after meate / and that is if one eate his fylle. For the immediate slepe wyll nat suffre the meate to digeste / and of meate vndigested are engendred grosse vndygested fumes / whiche with theyr grossenes stoppe the cundytes of herynge: and they engrosse and trouble the spirites of hering. The. ii. is / to moche mounge after meate: for that also letteth digestion / and the due shuttyng of the stomackes mouth: by reason that thā y stomackes mouth closeth nat so easely / as by a lyttel walkynge / wherby the meate discēdeth to the bottum of the stomacke. For whan the stomake is nat shutte / many fumes ascende to the heed / that greue the herynge. The thyrde is dronkenness / wherof many fumes and vapours are engendred / whiche ascende to the heed / and organ of heringe / and troubleth the spirite therof / and greueth the herynge. And dronkenness doth nat onely hurte the herynge / but also the syghte / and all the sensis / for the same cause / as is befoze sayde. There be. iij. thynges as Auicenn saythe / that hurte the eare and other sensis / lothynge / repletion / and slepe after repletion. And some texte hath this verse: *Balnea, sol, somnus affert repletio clamor.* Whiche thynges greue the

Hurtefulte
to the her
ynge.

Auicenn. iiii.
iii. cap. ii. de
conseruat. san
nit. auris.

the hearynge. but specially great noyse. for Auic
cen saythe / if we wyll here well and naturally /
we must eschewe þ some / laborious bapnyng /
vomite / great noyse / and repletion.

Metus, longa fames, Vomitus, percussio, casus.

Ebrietas, frigus, tinnitum causat in aure.

Here the auctour receyeth. vii. thynges / whiche
the cause a hearynge and a noyse in ones eare.
The fyrste is / feare / and after some / mowpon.
The cause is / for in feare / the spyrytes and hu
mours crepe inward towarde þ harte sodaynly /
by whiche motion ventosyte is lyghtely engend
red / whiche entrynge to the organ of the hea
rynge causeth ringyng and rynyng in þ eare.
By corporall mowpyng also humours and spiri
tes are moued / of whiche motion ventosyte is
lyghtely engendred / whiche comyng to the
eares causeth rynyng. For rynyng is caus
ed throughe some mowpyng of a vapour or ven
tosyte about the organ of the hearynge / mowpyng
the naturall ayre of those pypes or organs con
trary to their course. The secōde thyng is great
hunger: Auicē sheweth the reason sayyng:
that this thyng chaunceth throughe humours
spredde and restyng in mans bodye. For when
nature fyndeth no meate / she is conuerted vnto
them / and resoluth and moueth them. The.iii.
is vometyng: for in vometyng / whiche is a
laborious motion / humours are speciallye mo
ued to the heid. In token wherof we se the eyes
and

Avicē. liii.
lii. cap. ix.

and face come redde/ and the syghte hurte. And
thus also by boietynge/ vapours and ventosi-
tes are soone moued to the organ of the hearyng.
The. iiii. is ofte beatynge about the heed/ speci-
ally the eare. For therby chaunceth vehement
motion of the naturall ayer/ beyng in the organ
of the hearyng. For whan any membre is hurte/
nature immediatly sendeth therto wynde and
blud/ whiche. ii. be the instrumentes of nature:
by whiche than/ motion is caused in the eare.
The. v. is fallynge/ specially on the heed/ for the
same cause that is shewed of beatinge. And of a
falle/ what euer hit be/ a moupnge of humours
is caused in the bodye. The. vi. is dronkenes.
For dronkenes fylleth the heed with fumes and
vapours/ whiche approachynge to the organ of
the hearyng/ troubleth hit/ and maketh a noyse
in the eare. The. vii. is colde: For by great colde
the organ of the hearyng is febled: wherfore of
a smal cause by colde/ ryngynge in the eare cha-
ceth/ for great colde causeth ventosites. And rin-
gynge in the eares chaunceth nat onely by these
causes/ but also by many other/ as of ventosite
engendred in the heed/ and therein moulded/ or els
by soune of matter and corruption engendred in
the eare/ or elles by motion of ventosites/ chan-
spynge ofte tymes in the openynge of the eare/
as they that haue an ague: or by the greater res-
pletion of the bodye/ and mooste specially of the
heed/ or by some clammy matter resolved in to a

lyttell ventosyte: or by medicines / whose pro-
prie is to retaine humours and ventosities in p-
partis of the brayne / as sayth Auicen.

Balnea, Vina / Venus / Ventus / pipet / affea / funnis.

Pori / cum cepis / sens / fletus / faba / synapis.

Sol / coltus / ignis / labor / ictus / acumina / pulsus.

Ista nocent oculis / sed Vigilare magis.

xxi. Syn-
ges hurtes
fulle to the
eyes.

Here the auctour reherseth .xxi. thynges hurtes
full to the eyes. The fyrste is baynyng / whe-
ther hit be moyste or drye / called hotte houses.
For baynyng greatly heateth the eyes / and so
hurteth theyr complection / for the eyes be natu-
rally colde / of the nature of water. Secondly /
baynyng dryeth and resolueh the subtile humi-
dites of the eyes: with whiche þ sighty spirites
that are fyery / shulde be refresched & tempered.
This hath made many one blinde in Almanie /
where as they vse many baines & hotte houses.
Lyke as in Holande are moze lepres than in any
other countre for faute of good gouernaunce.
The. ii. is wyne / vnmoderately taken: for that
febleth the eyes & syght: by reason that it fylleth
the heed with fumes and vapours: whiche dull
all the wyttes. The. iii. is ouer moche carnall
copulation / whiche all phisicians saye / febleth
moche the syght. And Aristotell noteth þ cause
for by carnall copulation / that that is behoued
full for the eyes is taken awaye. There must be
in the eyes moyste watterishe subtyltye / whiche
fortifieth the visibill spirites. For the eye is natu-
rally

Aristot. iii.
part proble-
matum.

rally moyste. And therfore Aristotell saythe / the
 eyes be of the nature of the water. But whan
 natural moystures are drawen and voided out /
 the body waxeth dry / and wythereth away : the
 eyes lose theyr propre nature / whiche they re-
 teyne and kepe by humidite : and nat without a
 cause : for by fierie spirites / whiche are in moche
 mounge / the syghte wolde banyshe away / ner
 that it were succored with moysture. Thus hit
 appereth playnely / that carnall copulation by
 drawynge away the moystenens dryeth vp the
 superiour partes of man / wherby the quicke
 syght is hurte. The. iiii. is wynde / and specially
 the southe wynde. For Hippocrates saythe : the
 southe wynde is myste / and dylketh the eyes :
 for that wynde fylleth the heed with humidites /
 whiche dulle the wyttes and darke the syghte.
 The. v. is pepper / whiche throughe y sharpenes
 therof / engendyeth the fumes that byte the eyes.
 The. vi. is garlyke / whiche also hurteth y eies /
 throughe sharpenes and vaporosite therof / as is
 sayde at *Alsea nup rita*. The. vii. is smoke / whi-
 che hurteth the eies / throughe the mordication
 and dryenge therof. The. viii. is lokes : for by
 eatynge of them / grosse melancolpe fumes are
 engendyed : wherby the syghte is shadowed / as
 is before sayde at *Alsea nup rita*. The. ix. is oys-
 nyons / the eatynge of whiche hurteth the eies /
 throughe theyr sharpenes. The. x. is Lens / the
 moche eatynge wherof / as Auicen saythe / dyl-
 keth

Aristo. in sensu
 su et sensato.
 Et. v. de gen.
 animalium.

Hippocra. ap-
 phorif. illo.
 Austrini fla-
 tus etc.

keeth the syght/ through the vehement dryenge
therof. The. xi. is to moche wepyng: whiche
weakeneth y eies/ for it causeth debilitie retentive
of the eies. The. xij. is beanes/ the vse wherof
engendzeth a grosse melancoly fume/ darknyng
the visibie spirites/ as lekes do. And therfore y
eatynge of beanes/ induceth dredeful dreames.
The. xiii. is mustarde/ the vse wherof feebleth
the syghte throughe his tartenes. The. xiiii. is
to loke agaynste the sonne: and that is through
the vehement splendour and byghthenes ther
of: wherby the syght is destroyed / as appereth
by experience. For the behemēt sensibleness of a
thyng/ nat propozcioned to mans sense/ as the
sonne beames/ corrupte mans sense. The. xv. is
to moche carnall copulation/ and specially after
great fedynge or repletion/ or after greatte voy
dynge or emptines, but this is al redy declared.
The. xvi. is fyze/ the beholdynge wherof / cau
seth vehement drynes in y eies/ and so hurtethe
the syghte: and eke the byghthenes therof hur
teth the eies. And therfore we se cōmonly / that
synthes and suche as worke before the fyze/ be
redde eyed and feeble syghted. The. xvij. is to
great labour/ for that also dryeth behementely.
The. xviii. is smytynge vpon the eies / whiche
hurteth the syghte/ for hit maketh them bludde
shotte/ & troubleth y visibie spicite. Forther while
engendzeth impostumes. The. xix. is to moche
vse of tarte or sharpe thynges / as sauces: and
that

that is throughe the tetternes of fumes of them
engendred. The. xx. is duste / or walkynge in
dustye places: in whiche / duste fleeth lyghtely
in to the eyes / and dusketh the syghte. The. xxi.
and aboue other hurtfull to the eyes and syghte /
is to moche watche: for to moche watche indu-
ceth to moche dzynges in the eyes. And generally
all repletions hurte the eyes: and al that dzyeth
bp nature: and all that troubleth the blouddes
by reason of saltenes or sharpenes. All dronken-
nes hurteth the eyes: Cometyng comforteth
the syghte / in that it purgeth the stomake: and
hurteth it, in that hit moueth & dzyueth the mat-
ters of the brayne / to the eyes. And therfore if
hit be nedefulle to spue / hit muste be done after
meate without cōstrainyng. Also to moche slepe
incontinent after meate / and moche blouddes lets
tyng / and namely with ventosites, hurteth the
syght / as Auicenn sayth.

feniculus / Serbena / rosa / celidonia / ruta /

Ex istis fit aqua / que lumina reddit acuta.

Here thauctour reciteth. v. herbes / whose water
is verpe hollome for the syghte. The fyrste is
Fenel / whose ieuise put in to the eie / sharpeth the
syghte / after Basis. The. ii. is Uerucpn, wher-
of the water is of many phisicians put in reser-
tes hollome agaynst feblenes of syght. The. iiii.
is Rose water / whiche doth comforte the lyuely
spirite and syght. The. v. is Celendine / whose
ieuise is citrine / it is called Celidonia, that is / gy-

3/12/1577

b. iiii.

uyng

*Aut. iiii. tract.
i. cap. iiii.*

*To clarify
the eyes.*

myng celestial gyftis. The. v. is rue: the water
of thole. ii. herbes is holome for the syghy: as
philicians comonly say.

Sic dentes serua, porcorum tollige grana.

Ne careas iure cum in squilano foras ire.

Sicq; per embolium fumumq; cape dente remotam.

Here thauctour recityng certeyne medicines for
tothe ache / sayth / Lykes sede and Henbane bur
ned to gether / is good for the tothe ache. They
must be mynystrred on this wyse: The iewle of
Henbane with the lyke sede must be bourned to
gether: and y smoke must be receyued through
a sonell / on the syde that the ache is. The vertue
of the Henbane taketh away the helyng of the
payne. And the vertue of the lyke sedes fume
kylleth wormes / whiche other whyle lyenge in
y cōcauites of the teth / cause intollerable payne
as Juicen saythe.

Mux oleum, frigus capitis / anguillaq; potus.

Ac pomum crudum facit hominem fore raucum.

This texte declareth. vi. causes of hoozlenes.
The fyrste is eatynge of nuttes / for nuttes dye
moche: And therfore they asperate the voyce /
and make it lyke a cranes voice. The. ii. is oyle /
the vble wherof may engendre hoozlenes: for some
partis therof cleue fast to the pype of y lyghyng /
causynge hooznes. Secondly / it maketh colerike
folke hoozle / by reason y i them y oyle is lyghly
enflamed / and so that inflammation causeth ex
asperation and hoozlenes: but the fyrste cause
semethe

for tothe
ache.

Anticn. ii.
can. cap. de
porro.

seemeth better. The thynde is colde of the heed.
 For colde of the heed dothe presse to gether the
 brayne: whereby the humours discende towarde
 the throte/ and the pype of the lyghtes: and en-
 duceth hoozenes/ throughe to moche moistnes
 of the pype. The. iiii. is eatynge of peles: for
 the eatynge of them multiplieth clammy steme/
 whiche compynge to þ lyghtes/ sticke there still/
 and cause hoozenes. The. v. is oter moche
 drynkyng/ specialle towarde bedde. For than
 the vehement wetynge of the pype of þ lyghtis/
 doth chyeffly cause hoozenes of the voyce/ as all
 phisitians saye. The. vi. is rawe appulles/ for
 by reason þ they be rawe they encreate steme/
 and if they be nat rype/ but sharpe and sower/
 they make the throte rough.

Ieiuna, Sigila, caleas dape, Balde laboia.

Inspira calidum, modicum bibe, compulne flatum.

Hec bene tu secura si bis depellere teunda.

Si stuat ad pectus, dicatur teunda catartus.

Ad fauces bianchus, ad nates esto coisga.

Here thautour reherfeth. vii. thynges that cure
 the reume. The fyrst is abstinence from meate/
 or fastynge/ for therby the matter is diminished/
 for abstinence dryeth/ and the matter is better rype
 ped and consumed: for when nature findeth no
 matter of food to heron she may worke the wor-
 keth vpon teumalike matter and consumeth it:
 and so the heed is lesse filled therwith. wherfore
 Auen saythe: that a man hauyng the catart of
 the

for the
 reume.

collumini
 -1203

the poſe. ſhulde take hede that he ſpille nat hym
 ſelfe with meatis. The. ii. is watche: for watche
 dryeth the brayne / and withſtandethe that the
 vapours aſcende nat to þ heed. The. iii. is hotte
 meates and drynkes: for with theyr heate the
 colde matter of the reume is digeſted. The. iiij.
 is to labour moche: for therby the mattier reu-
 matiſke is conſumed: by reaſon that moche la-
 bour dryeth by the ſuperfluites of the bodie.
 And in ſtede of ſome ſome textes haue ſeſe, and
 than the ſentence is: that warme garmentes is
 hoſſome for the reume / ſpecially when it cometh
 by colde matter. The. v. is inſpyryng of hotte
 ayre / and ſpecially if the catar procede of colde
 matter: for by breathyng of warme ayre the
 mattier is warmed and ryped. The. vi. is to
 drynke lyttell and endure thyrſt: for therby the
 reumatike matter is conſumed. For lyttel drin-
 kyng fylleth nat the heed as moche drynkyng
 doth. The. vii. is to holde ones breath: for that
 is ſpeciallye good in a catarre / cauſed of a colde
 mattier: By reaſon that this holdyng of the
 breath: heateth the partis of the breaſt: and ſo
 the colde ſteumatike matter / cauſyng the catar
 is better digeſted. Auicen reherſyng theſe thing-
 es ſayth / hit behoueth to kepe þ heed warme
 cōpnually. And alſo hit muſt be kept from the
 northe wynde / and namely after the ſouthe. For
 the ſouthe wynde / repleth and maketh rare.
 The northe wynde conſtrayneth. Alſo he muſt
 drynke

Drinke no colde Water: nor slepe on the day tyme.
 He must endure thyrste/ hunger/ and watche:
 as moche as he can: for these thynges in this
 syckenes are the begynnyng of helthe. Farther
 moze Basilius byddeth hym that hath the reume/
 to beware of lyenge by ryght. For by lyenge by
 ryght the reumatike matter floweth to the hynd-
 der partes of man/ where as be no manifeste
 issues/ where by the matter maye voyde out.
 Therfore hit is to be feared lest hit flowe to the
 senowes/ and cause the crampe or palsey. And
 lyke wyse he ought vtterly to forbear wyne: for
 wyne is vapoious: and in that it is very hotte/
 hit dissolueth the matter and augmenteth the
 reume: And lyke wyse he must nat stande in the
 sonne nor by the fyre: for the sonne and fyre leuse
 the matter and augmenteth the reume. In the
 last. ij. versis thauctour putteth difference be-
 twene these. iij. names/ catarrus, Branchus, & corisa.
 And þ difference standeth in the matter flowyng
 to one parte or another of the body. Whan the
 matter ronnet to the brest partis it is called
 catarrus, whan it ronnet by the nose/ it is called
 corisa, whan it ronnet to the necke/ hit is called
 Branchus. But this worde reume doth note and
 signify generally al maner of matter flowyng
 from one membre to another.

Auripigmentum sulphur miscere memento.

Hic decet apponi calcem commisce saponi.

Quatuor res misce. commixtis quatuor istis.

c

fistula

Raffe. 12.
 Almonio

For the fyr
rule.

fistula curatur, quater ex his si repleatur.
Here the auctour rehersyng a curable medicine
for the fyfule, saythe: that a playster made of
Auripigmentum, Bymstone / Whyte lyme / and
Sope / myngled to gether healeth the fyfule.
For these thynges haue vertue to dry and muns-
dify: whiche entetions are requisite in healyng
a fistule. Platearie sayth Auripigmentum is hotte
and drye in the .iiij. degree: hit dissolueth and
draweth / columeth / and mūdifieth. Bymstone
and Sope as he saythe / are hotte and drye / but
bymstone is more behemēt: for it is hotte & drye
in the .iiij. degree / but sope is nat. Auicē saith /
that lyme washed / dryeth without morbidation /
and maketh steddye. The fyfule is a rounnyng
soze / whiche auoydeth mattier more oz lesse / af-
ter the dyuersyte and course of the moone. Auris-
pigmentum is that that grauers fasten bras and
metalles with to stones.

Ossibus ex dentis his sententisq; nouentis.

Constat homo dentis his dentibus et duodenis.

Ex tricentenis decies sex quinqueq; dentis.

The nom-
bre of bon-
es.

Here thauctour nombzeth the bones / tethe / and
beynes in mā's body. fyrste / he sayth there be.
CCix. bonis. Yet after the doctours of phisike /
as Hippocrates / Galen / Rasis / Auerrois / and
Auicē / y bones in mā be. CCxviij. And though
herin be varyance / yet there is a maister of phis-
icke that sayth. *Ossa ducta sūt, atq; quater duodena.*
Secondly thauctour sayth / that a man mooste
com-

The nōbre
of tethe.

commonly shulde haue. xxxij. tethe. But yet it
 chanceth that some lacke. iij. of the laste tethe/
 whiche be behynde them that we call the gryn-
 ders: and these haue but. xxviij. tethe. Some
 lacke these. iij. laste tethe in chylde hoode only/
 some other lacke them tyl they be very olde/and
 some al theyr lyfe. Here is to be noted/that after
 Auicen/the. ij. for most tethe be called duales, and
 two on eyther syde of these twayne/ are calledde
 quadrupli. There be. ij. in the upper iawe/ and. ij.
 in the nether: al these tethe be ordeined to cutte/
 and therfore some call them cutters/ and specis-
 ally þ duales. Nexte vnto those quadruples are. ii.
 tethe aboue/ and. ij. beneth/ called canini, whose
 office is to breake harde thynges. After those
 be. iij. other on eyther syde called grynders. iij.
 aboue and. iij. beneth. After those some haue a
 tothe called sensus, on eyther syde/ and as well as
 boue as benethe. These also are ordeyned to
 grinde mans meate. And so the holle nombze of
 the tethe is. xxxij. ozels. xxviij. in them þ haue
 nat the tethe called sensus. There is than. iij.
 duales. iij. quadruples. iij. dogge tethe. xvj. gryn-
 ders and. iij. sensus. Chyldy the texte saythe/
 that there is in mā. CCCxv. beynges/ as apper-
 reth in the nothampe.

Gal. l. d. oct. vi
 cap. de anoth
 de dentum

Quatuor humores in humano corpore constant.
 Sanguis cum colera, flegma, melancholia.
 Terra melan. aqua fleg. et aer, sanguis coler ignis.
 Here chauctour declarith the. iij. humours in
 c. ii. man

man/as Bloud/ fleme/ Coler/ and Melancoly.
 And shewing the nature & complection of them,
 he compareth eche to one of the. iiij. elementes.
 Melancoly is colde and drie and so compared to
 the erthe/ whiche is of lyke nature: fleme is
 colde & moyste/ and so cōpared to water. Bloud
 is hotte and moyste/ and so cōpared to the ayer.
 Coler is hotte and drie/ and so compared to fyre.
 These thynges are declared in these verses.

Humidus est sanguis/ calet/ est vis aeris illi.

Alget/ humet/ flegma/ sic illi vis fit aquosa.

Sicca calet colera/ sic igni fit similata.

Melancolia friget/ siccatur quasi terra.

Rale. 1. doct.
 111. cap. 1.

For a farther knowlege witteth well/ that after
 Auicen/ there be. iiij. humours in mans bodye/
 Bloud/ fleme/ coler and melancoly/ as is sayde.
 The best of them is bloudde/ fyrst by cause it is
 the mattier of mans spiritis: in whom cōsisteth
 mans life and operations. Secondly bycause it
 is comfortable to the pynccples of lyfe/ hit is
 temperately hotte and moyst. Thyrddly bycause
 it restozeth and nouryssheth the bodp more than
 the other humours: and it is called the treasure
 of nature: for if it be losse/ therhe foloweth forth
 with. Nexte to bloudde in goodnes is fleume.
 Fyrste by reason that if nede be/ hit is apte to be
 tourned in to bloudde. Secondly bycause hit is
 very nere like humidite, whiche is as foundation
 of lyfe. After fleme in goodnes is coler: whiche
 is ptener with naturall heate so longe as hit kee
 peth conuenient measure. Than foloweth mea
 lancoly/

lancoly / as diegges and durte remoued aparte
from the p^rinciples of lyfe / enneiny to ioye and
lyberalite / and of nere kynned to age and dethe.
Secondly note / that in þ^e diuision of humours /
there is. ij. kyndes of bludde / that is to say / na-
turall and vnnaturall. Naturall bludde that is
to say / veyne bludde is ruddy and obscure : and
arterie bloud is ruddy and clere : without yll sas-
uour / and in comparison of other humours / hit
is veyne swete. Of vnnaturall is. ij. sortes : the
one is vnnaturall in qualite / that is to say / whi-
che is changed from good complexion in it selfe,
or elles by mynglynge of an nother humour.
There is an other vnnaturall bloudde / whiche
throughe mynglynge of other humours / is yll
bothe in qualite / substance / quantite / and in pro-
portion of the one to þ^e other. And this is double,
for the one is nat naturall by mynglynge of an
yll humour / that cometh to hym from without.
The other is vnnaturall by mynglynge of an
yll humour / engendred in the selfe bloudde : as
whan parte of the bloudde is putrified / and the
subtile parte therof is turned in to coler / and the
grosse parte in to melancoly : or els in to coler / or
þ^e melancoly / or els both remayneth in the blud.
And this vnnaturall blud / by mynglynge of an
yll humour / varieth from naturall bloud many
wayes. fyrst / in substance : for it is grosser and
fouler : such melancoly is mingled therewith : or els
it is moze subtile / whan waterishenes or citrine

coler is myngled therewith. Secondly in colour/
for some tyme whan fleume is myngled there
with/ hit enclyneth to whiteness or through me-
lancoly to blackenes. Thyrddly in sauour: for by
mynglynge of putrified humours hit is more
stynkyng: or elles by mynglynge of rawe hu-
mours hit hath no sauour. Fourthly in talage/
for by mynglynge of coler it enclyneth to bytter-
nes/ and by melancoly to sowernes/ or by fleme
to vnsauernes. Also of fleme there be. ii. kyn-
des/ natural and vnnaturall. Naturall is that/
whiche within a certeyne space wyll be bludde/
for fleme is vndigested bloudde. There is an o-
ther spice of fleme, whiche is swete & some what
warne/ if hit be compared to the bodyly heate.
But comparynge it to ruddy bloudde and coler/
hit is colde. Fleme is naturally whyte: and this
is called swete fleume/ extendynge this name
swete to all the talages/ delectynge the taste: for
other wyse this naturall fleme is nat swete: but
vnsauery and watryshe/ and very nere y talage
of water. And to this fleme/ nature hath nat
gyuen a propre mansion/ as she hath done to co-
ler and melancoly: but nature maketh it conne
with the bloudde/ for hit hath a very nere symi-
litude to bloudde. And of this fleme there be. ii.
necessities and one vtilite. The fyrst necessity is/
that it be nere the membres, so that their vertue
may digeste and tourne it in to bloud: and that
y membres by hit may be nourished/ whan they
haue

haue lost theyr naturall foode / that is for to say,
good bloudde / through restreynthe of materiall
bloudde / whiche restreynthe is caused of the stes
make & lyuer / through some causes accidentall.
The. iiij. necessite is / that hit myngle with the
bludde / and make hit apte to nourshe the mem-
bres of fleumatyke complection as the brayne /
and nuche: for that that muste nourshe these
membres / muste be well myngled with fleme.
The briliite of fleme is that it moyst the ioyntes
and membres / that moue moche / lest they ware
dry through the heate that cometh of theyr mo-
uynge and rubbing. Unnaturall fleme may be
deuided. First in his substance: & so some therof
is muscilaginosum, and that is fleme / to ones ses-
myng / diuerse: for in some parte it is subtile and
thynne / and in some other grosse and thicke: it
is called muscilaginosum, bycause hit is lyke mus-
cilages / drawen out of sedes. There is an other
fleme that appereth egall in substance / that is
in subtilite and grossnes / to ones demynge: but
for a trowth / hit is diuers in euery parte: this
is named rawe fleme. And this encreaseth in
stomake and entrayles. And to auoide hit out of
the stomacke / Hippocrates byddeth vs to spue
twyle a moneth: and to boide hit out of the gut-
tes / nature hath ordeyned coler to rounne from
the chest of the gall to the entraile Ielunium, and
so forth to y other lower guttes / to scour away
that fleme from the bymies of the entrayles,
and

and to cause hit to discende downe with þ other
dregges and fylthe. Some tyme this flume is
encreased in the veynes / specially of olde folkis /
by minyshynge of theyr digestion / and there re-
mainyng is by littel & littel augmētēd & engros-
sed hurteth nature / whiche can nat by þ veynes
therto ordeined / boide it out / yet hit doth that is
possible to kepe hit from the harte / and other in-
ward membris / and driueth it to the outwarde
membris / and specially to the legges: for by the
heuyenes therof hit draweth naturally to the lo-
wer partes of man. And this is the cause why
olde folkes legges are swollen / and that if one
presse downe his fynger therein / there tarreth a
hole: specially towarde nyghte / and in fatte fol-
kes & suche as were wonte to be noyrshed with
moyst meates. There is an other spice of flume
very subtile / and watteryshe / lyke vnto water /
and some what thicker: This flume is very often
myngled with theyr spyttyll / that haue yll dige-
stion / and of those that be greatte drynkers: hit
rounneth from the brayne to the nose / as hit is
wōte in the begynnynge of the poxe / and whā by
decoction and boyleng in man / it cometh grosse /
it is tourned in to flume / grosse / white and mus-
cillage. There is an other flume grosse & white /
called *Sipseum*, the subtile partes of this flume
is dissolued / through longe bydynge in the ioyntes:
and the grossenes therof / remayneth in the
iointes as harde as stones. This flume engen-
deth

Dyethe a goute vncurable. There is an nother
fleme thicke and grosse/ lyke to molte glasse/ in
colour/ clammynges and weyght. Secondly vns
naturall fleme differethe in talage: for there is
certaine fleme/that is swete/whiche is by mins
glynge of bloudde with fleme. And vnder this
is conteyned the vinctuous fleme: whiche is en
gedred by mynglyng of vinctuous blud & fleme.
There is an nother maner of vnsauerye fleme/
caused of rawenes/ as certeyne glasspe fleume.
There is an other salte fleume/ caused by myns
glyng of coler. And this is moze bytyng/ drier/
and lyghter/ than any other fleme/through the
coler/ myngled therewith/ whiche is dry/ lyghte/
and sharpe. And this fleume is ofte founde in
theyr stomakes/ that be flematike/ that drynke
moche stronge wyne/ and y vse salte and sharpe
meates and cleupnge to the stomakes causethe
other whyle theyr fle intollerable: and runnyng
by the guttes/ hit some tyme flecthe them: and
causeth the bloudde mensyn: and in the foules
ment ofte tymes inducethe stronge costyuenes.
There is an other fleme that is sharpe by myns
glynge of sharpe melancoly therewith: and some
tyme/through the boilyng of fleme: as hit chans
ceth in the swete icules of frutes: y fyrst boyle/
and after waxe rype: And this fleme appereth
oftener in theyr stomakes/ that digest yll/ than
in other partes. For naturall ye coler floweth to
the mouthe of the stomake. to steepe by the appe
d cite/

tite : Whiche descendynge downewarde / some
tyme myngled with fleme / makethe hit lower :
and this is percepuedde by lower belchynge.
And other whyle this fleme is engendred in the
stomake by boilynge with a weake hete. There
is an other fleme called pontike, whiche is some
tyme caused by mynglyng of pōtike melancoly.
But this is seldome / by reason that pontike me-
lancoly is very scarce. Hit is some tyme caused
thzough vehement coldenes therof: wherby the
moystenes therof is coniepled / and some what
altered to erthynges: and there vpon cometh no
weake heate / whiche causyng it to boyle / shulde
conuerte it in to sharpnge: no: no stronge heate /
whiche digestynge it / shulde turne in to bludde.
There be .ij. kydis of coler / natural & vnnatural.
Vnnaturall coler is the some of bloudde / whose
coler is rouddy and clere / that is / citrine / in the
last degree of citrines: as saffron heedes / and it
is lyghte and sharpe: and the hotter the more
redde it is. And after this coler is engendred in
the heed / hit deuideth in two partes / one parte
gothe with the bloud in to the veynes / the other
gothe in to the purse of the gall. The parte that
gothe with the blud / entreth therewith bothe for
necessite and profite. Hit is nedefull that it myn-
gle with þe blud / to nozyshe þe colerike membes.
Hit is behoueful / that it make the bloud subtile,
and cause it to entre in to the veynes. The parte
þe goth to the purse of the gall gothe eke thether
for

for necessite and profite. The necessite is double. The one is nedefull for all the body / to mundifie hit from colerike supfluites. The other necessite is in respecte of þ galles purse. The profite also is double. The one is to washe þ entrailes from dregges / and clammy flume / cleuyng to them. The other is to pricke the guttes and muscels / that they may fele þ thynge that hurteth them / and boyde al other fylthynes. The prose of this is / that colycke chaunceth often tymes by stoppyng of the hole that cometh from the purse of þ gall to the guttis. Vnnaturall coler is double. For one is vnnaturall throughe outwarde cause myngled therewith. The other is vnnaturall throughe a cause in hit selfe : for the substance therof is nat natural. Coler vnnatural throughe an outwarde cause / is another known and famous : And it is þ that flume is myngled with. And hit is called famous or notable : by reason that hit is ofte engendred. And of this kynde of coler cometh the thynde / that is well known. There is another that is lesse famous, and that is it / wherwith melancoly is mingled. Famous coler is eyther cypre / and engendred by mynglyng of subtile flume with natural coler / or els hit is yolke / lyke to yolkes of egges / and is engendred by mynglyng of grosse flume with natural coler. Coler of lesse fame is caused. ii. ways. One is whan the coler is bourned in it selfe / and tourned to ashes / from whiche the subtile parte

of the coler is nat seperated/ but myngled ther
with. And this coler is the worste. An other is/
whan melancoly comethe from without/ and
myngleth hit with the coler. And this coler is
better than other/ and is ruddy in colour: hit is
nat clere nor flowynge/ but more lyke to beyne
bloud. This vnnaturall coler hauþge his owne
proppe substance/ without mynglynge of any o
ther humour/ is often engēdzed in the lyuer: by
reason that the subtilnes of the bludde burneth
hit selfe/ and tourneth into coler/ and grossely in
to melancoly. An other coler there is/ engendzēd
in the stomacke of yll meates nat digested/ but
corrupted: or elles hit is engendzēd in þ beyne
by other humours. And of this coler be. ij. kyndes.
For one is called coler prassive/ lyke the col
our of the herbe called Prassion: whiche is en
gendzēd of the yolkynes whan it is burned: for
burnynge causeth a yolkyn blackenes in þ coler/
whiche myngled with coler citrine/ engendzeth
a grene coler. The other is called rusty coler/ like
to rusty yron/ and hit is engendzēd of Prassive/
whan prassive is bourned only tyl the humidite
therof be dzyed away: and of the dzyne begyn
neth to waxe whyte. And these. ij. laste colers be
yl and venomous/ yet rusty is the worse.

Alke wyse there be. ij. kyndes of melancoly/
naturall & vnnatural. The naturall is the dreg
ges and supfluite of good blud/ whose talage is
betwene swete and pōtike. And this melancoly,
whan

Whan it is engendred in þe lyuer / is parted in. ii.
partes. Of whiche one entreth with the bloud /
and there with remaineth in the veynes. The
other is conueyed to the splene. The fyrste parte
entreth with the bloud / for necessite and profite.
Hit is nedefull that it myngle with the bloudde /
to nouryshe the melancoly / colde / and dry mem-
bres as the bonis. The vtilite is to make thicke
the thynne blud, to stynte the superfluous roun-
nyng therof / to make hit stronge / & to strength
these membres in to whiche it must be conuerted.
The other parte / that nedeth no bloudde / gothe
to the splene bothe for necessite and profite. The
necessite is double / one vniuersal throughe out þe
body / to purge hit of melancolious superfluite.
The other is but pertypular / onelye to gouerne
the splene. This melancoly is also profitable for
mans body, for hit ronnethe to the mouth of the
stomacke / strappinge out the humidytes / that
it findeth there / as a womā strapping a cowes
duggis / draweth out the mylke. This vtilite is
double. fyrste hit constreyneth / thypcketh / and
comforteth the stomacke. Secondly by reason þe
thegernes therof moueth the mouth of the sto-
macke / hit maketh the one to haue an appetite to
meate. Unnaturall melancolye is as a thynge
bourned or ashes in respecte of other humours.
Of this there are.iiii. famous kyndes / though
there be many natfamous. The fyrst is ashes of
coler: and this is bitter. The.ii. is ashes of fleme
D.iii. and

and if þe flême that is bourned were very subtile
 and watteryſhe: than the melancoly therof engendred
 wyll be ſalte in talage. But if the flême be groſſe
 that is burned: than the aſhes therof / or the
 melancoly of it engendred / enclineth to ſorwernes
 or pontilite. The. iij. is aſhes of bloud / and this
 melancoly is ſalte / a lyttel inclynnyng to ſweetenes.
 The. iiij. is aſhes of naturall melancoly. And if
 naturall melancoly / wherof ſo euer hit be / be ſubtile
 than hit wyll be verye ſower. And whan hit is caſt
 out vpon the grounde / hit boyleth and ſauoꝛeth of
 the ayer / & cauſeth both flyes and beaſtes to
 boyde the place. But if the naturall melancoly be
 groſſe / the vnnaturall therof engendred / ſhall
 nat be ſower.

Natura pingues iſti ſunt atq; iocantes.

Semper rumores cupiunt audire frequentes.

Hos Venus et Bacchus delectant fercula riſus.

Et facti hos hylares, et dulcia Verba loquentes.

Omnibus ſtudiis abiles ſunt, magis apti.

Qualibet ex cauſa, nec hos leuiter mouet ira.

Largus amans, hylaris, ridens, rubeiq; coloris.

Lantans carnoſus, ſatis audax, atq; benignus.

**Sanguine
 folkes.**

*Aluicn. ii. l.
 doct. iii. cap.
 ciii.*

Here thauctoz teachynge vs to knowe ſanguine
 folkes / ſaythe / that a ſanguyne perſone is natu-
 rally fatte. But we maye nat vnderſtande / that
 ſanguine folkes be proprelye fatte: for that is a
 token of a colde complection as ſaythe Aluicn.
 But they be fatte and fleſhy withall: for fatte in
 ſanguine perſones is taken for fleſhye. Aluicn
 ſayth

sayth/that abundance of ruddy fleshe and stiffe,
 signifieth a hotte and a moyst complexion/as a
 sanguine person is. For thabundance of ruddye
 fleshe/witnesseth fortitude of vtue assimilatue/
 and multitude of blud/that worke and waxe by
 heate & moysture/as wytnesseth Galen sayeng.
 Thabundance of fleshe is engendred of thabun-
 dance of bloud. For heate perfectly digestynge/
 and the lyke vertue to fleshe maketh the fleshe
 faste and styffe. Also Auicen sayth: euery fleshy
 body without abaundance of fatte and greace/
 is sanguine. Wherto Galen assenteth. **Secondly**
 the sanguine persone is mery and iocunde/
 y is to say/ with mery wordes he moueth other
 to laugh: oz els he is gladde/through benigneite
 of the sanguine humour/ prouokynge a man to
 to gladnes and iocundite, through clere and per-
 fecte spirit is engendred of bloudde. **Thyrddly** he
 gladly hereth fables and mery sportes/ for the
 same cause. **Fourthly** he is enclyned to lechery/
 through heate and moystnes/ prouoking to car-
 nall copulation. **Fyftly** he gladly drinketh good
 wine. **Sixtly** he deliteth to fede on good meate/
 by reason that the sanguine person despyeth the
 most like to his complexion/that is good winis
 & good meatis. **Seuēthly** he laugheth lyghtly/
 for bloudde prouoketh to laugynge. **The. viij.**
 is/ the sanguine persone hath a gladsome and
 an amiable countenance/ through lyuelynes of
 colour and fayrenes of complexion. **The. ix.** is/
 he

Galen. li
 tegn.

he speaketh sweetely, through amiablenes of san-
 guine nature. The. x. is / he is apte to lerne any
 maner of science / through the lyuelynes and pers-
 picuite of his wytte. The. xi. is / he is nat light-
 ly angry: and this cometh through moistnes as
 batyng y^e feruour of coler prouokynge to anger.
 The last. is. verses recite some of the forsayde to-
 kens / and also some other. First, a sanguine per-
 son is free / nat couetous but liberall. Secondly
 he is amorous. Thyrddly / he hath a mery counte-
 nance. Fourthly he is moost parte simplynge: of
 whiche al the benygnyte of the blud is cause and
 prouoker. Fyftely / he hath a ruddy colour. For
 Auicen saythe / that ruddy colour of the skynne /
 signifieth abundance of blud: And this must be
 vnderstande of bright ruddy colour & nat darke.
 Suche as is wonte to be in their facis that drinke
 stronge wyne abundantly / and that vse sauces
 & sharpe spices, for suche colour signifieth lepre to
 come. Sixtly / he gladly singeth and hereth syn-
 gynyng / by reason of his mery mynde. Seuenths-
 ly / he is fleshy through the cause before sayde.
 The. viij. is / he is hardy / through y^e heate of the
 blud / whiche is cause of boldnes. The. ix. is / the
 sanguine person is benigne and gentil / through
 y^e bounte of the sanguine humour.

flegma vires modicas tribuit, latusq; breuesq;.

flegma facit pingues, sanguis reddit mediocres.

Sensus pebes, tardus motus / pigritia somnus.

Hic somnus lentus / piger / in hac sputamine mustus.

Et

Et qui sensus habes pingues / facit color albus.

Here the auctour sheweth certeyne properties of the complection of fleme / fyrste / flematike folkes be weake / by reason that their natural hete: whiche is begynner of all strengthe and operation / is but feble. Secondly flematike folkes be shorte and thicke: for theyr natural heate is nat stronge enough to length the body: and therfore hit is thicke and shorte. Thyrddly / flematike folkes be fatte / bycause of theyr greatte humidite. Therfore Auicen saith / that superfluous grease signifieth colde and moystenes: for the bloudde and the vinctuous mattier of grease / perspynge through y beinis in to y colde mēbres (through coldenes of the membres) do conieple to gether / and so engendre in man moche grease / as Galen saith in his .ij. boke of operation. He saith after / that sanguine men are middel bare betwene the longe and the shorte. Fourthly / flematike folkes are more inclyned to ydelnes and study than folkes of other complection: by reason of their coldnes that maketh them slepe. Fyftely they slepe longer / by reason of theyr great coldenes that p uoketh them to slepe. Syxtly / they be dulle of wytte and vnderstandynge: for as temperate heate is cause of good witte and vnderstanding. so colde is cause of blunte wytte and dull vnderstandynge. Seuenthy / they be slouthfull / and that is by colde: for as hete maketh a man light and quicke in mouynge: so colde maketh a man

e

heup

heuy and slouthefull. The. viij. is they be lums
pythe and slepe longe.

Est humor colere, qui competit impetuosus.

Hoc genus est hominum, cupiens precessere cunctos.

Si leuiter discunt multum comedunt, cito crescunt.

Inde magnanimi, sunt largi summa petentes.

Hirsutus, fallax, irascens, prodigus audax.

Astutus, gracilis siccus, groceiq; coloris.

Here the auctour teacheth vs to knowe a person
of coleryke complection. Fyyste/he is hastye/by
reason of superfluous heate/that moueth hym
to hastynes. And therfore Auicen sayth/that de-
des of excessiue motion/lygnifye heate. Secons-
dly/the coleryke person is desirous of honour/
and coueteth to be vppermoste/and to excelle all
other: by reason that superfluous hete maketh
mans mynde prone to arrogāce & foole hardines.
Thyrdly/they lerne lyghtly/by reason of s sub-
tylnes of the coleryke humour. And therfore
Auicen saith/that the vnderstandyng prompt-
nes and quicke agilitie to intelligēce/betokeneth
hete of complection. Fourthly they eate moche/
for in them the heate digestiue is stronger/ and
more resolutiue than in other bodyes. Fyftely/
they encrease sone/through strength of natural
hete in them/whiche is cause of augmentation.
The. vi. is/they be stoute stomaked, that is they
can suffice no iniuries/by reason of the heate in
them. And therfore Auicen saythe/that to take
euerye thyng impacientelye sygnifyeth heate.
The

Auic. li. i.
doct. iij. cap.
iij.

Auicen. li. i.
doctrina. iij.
cap. iij.

The. vii. is they be liberall to those that honour
 them. **The. viii.** is / they desyre hyghe dignities
 and officis. **The. ix.** is / a colerike yson is heary /
 by reason of the heate that openeth the poores /
 and moueth the matter of hearis to the skynne.
 And therfore hit is a common sayenge / the cole-
 rycke man / is as heary as a gotte. **The. x.** is / he
 is discepuable. **The. xi.** is / he is soone angry /
 through his hotte nature. And therfore Juicen
 saythe / ofte angry / and for a small cause / betokes
 nethe heate / throughe easye mocyon of coler /
 and boylunge of the bloudde aboute the harte.
The. xii. is / he is a waster / in spendynge largely
 to optayne honours. **The. xiii.** is / he is bolde /
 for boldenes cometh of great heate specialle a-
 bout the harte. **The. xiiii.** is / he is wylpe. **The.**
xv. is / he is sklender membred / and nat fleshy.
The. xvi. is / he is leane and drye. **The. xvii.** is /
 he is saffron colozed. And therfore Juicen saith /
 that coler signifieth dominion.

Restat et adhuc tristis colere substance nigre.

Qui reddit prauos / per tristes pauca loquentes.

Si Vigilant studiis / nec mens est dedita somno.

Seruant propositum sibi / nil reputant fore tutum.

Inuidus et tristis / cupidus de pteq; tenax.

Non expers fraudis / timidus luteiq; coloris.

Here thautoz declareth some tokes of a melācol-
 ly yson. fyrst / melancoly maketh folkes shyewde
 and yll manered : as they that kille them selfe.
 Secondly melancoly folkes are most parte sad /
 e.ii. through

through their melancoly spiritis, troublous and
 darke: lyke as clere spiritis make folkis gladde.
 Thyrly / they talke littel / by reason of their col-
 denes. Fourthly, they be studious, for they couet
 alway to be alone. Fyftelye they slepe nat well /
 by reason of the ouer moche dysynes of y bryne /
 and through melancoly fumis / they haue horri-
 ble dreamis / that wake them out of theyr slepe.
 Syxtlye / they be stedfast in theyr purpose / and
 of good memozy / and harde to please: and this
 cometh through theyr dysynes. Seuently / they
 thinke nothing sure / they alway drede / through
 darkenes of theyr spiritis. In the.ij. last verses
 he reciteth some of the forsayd signis and other.
 Fyfte / the melancoly persone is enuious / he is
 sadde / he is couetous / he holdeth fast / and is an
 pll payer / he is simple and yet desceytfull: and
 therfore melancoly folkes are deuoute / great re-
 ders / fasters / and keepers of abstinence. Sixtly /
 he is fearefull. Seuentlye / he hath an erthy
 browne colour: whiche colour if it be any thyng
 grene / signifieth the dominion of melancoly / as
 Galis sayth.

Hi sunt humores / qui prestat cuiqz colores.

Omnibus in rebus ex flegmate fit color albus.

Sanguine fit rubens / colera / rubea / quoqz rufus.

Si peccet sanguis / facies rubet / exstat acellus.

Instantur gene / corpus nimiumqz grauatur.

Est plusquam frequens plenus / mollis dolor ingens.

Maxime fit frontis / et consipatio ventris.

Siccaqz

Siccaq; lingua sitis, et somnia plena rubore.

Dulcior adest sputi, sunt acia dulcia queq;

Here thauctour reciteth the colours that folowe
the complections. A flematike person is whitly
coloured: the colerike is browne and tawny: the
sanguyne is ruddy / the melancoly is pale / cole-
red lyke erthe. Afterwarde the texte declarethe.
xii. colours signyfenge superfluite of bloudde.
The fyrst is / whan the face is redde / by y ascens-
dyng of blood to the heed and face. The seconde
is / whan y eies bolle out farther than they were
wonte. The. iij. is / whan the eyes are swollen.
The. iiij. is / whan the bode is all heuy : for na-
ture can nat susteine nor gouerne so great quan-
tite of blood. The. v. is / whan the pulce beateth
thynke. The. vi. is / whan the pulce is fulle / by
reason of y multitude of hotte & moist vapours.
The. vii. is / whan the pulce is softe / through to
moche humydyte that mollyfieth the matter.
The. viij. is ache of the forehead. The. ix. is /
whan the bealy is coltue / through great heate
that drieth vp the filthy matter. The. x. is whā
the tong is dry and rough for like cause. The. xi.
is great thyrste / through drynes of y stomakes
mouthe engendred of great heate. The. xij. is
whan one dreameth of redde thynge. This
Aulcen affirmeth sayeng / Slepe that signifieth
abundance of bludde / is whan a man dreameth
that he seeth redde thynge: or elles that he she-
deth moche of his bludde / dreis / that he swym-
meth

Aulcen. ii. v.
doctrina. iij.
cap. vii.

e. iij.

meth in bloud and suche lyke. The. xiiij. is the
sweteness of spittyll/through sweteness of blud.
Here is to be noted/that lyke as there be tokens
of abundance of bloud/so there be signes of the
abundance of other humours/as in these ver-
ses folowynge.

*Accusat coleram ventre dolor aspera lingua,
Tinnitus/vomitibus frequens/vigilantia multa.
Multa sitis/pinguis/egestio/torsio ventris.
Nausea fit motus cordis/lauescit oreis.
Pulsus adest gracilis/durus/veloxq; calefescens.
Aret/amarefcit/incendia somnia fingit.*

The tokens of abundāce of flemme are cōteined in
these verses folowynge.

*Flegma supergrediens proprias in corpore leges
Osfacit incipidum/fastidia cerebra/silvas.
Costarum stomachi/simul occipitisq; dolores.
Pulsus adest rarus/et tardus/mollis/inanis.
Precedit fallax/fantasmata/somnus aquosa.*

The signes of abundance of melancoly are con-
teyned in these verses folowynge.

*Humorum plenum dum fex in corpore regnat.
Nigra cutis/durus/pulsus/tenuis et yrina.
Solicitudo timor/et tristitia/somnia tempus.
Accrescet rugitus sapor/et spuraminis idem.
Leuisq; precipue tinnit et sibilat auris.*

Venus septenus Vix fleubothomiam petit annus.

Spiritus Vberior erit per fleubothomiam.

Spiritus ex potu Vini mox multiplicatur.

Humorumq; cibo damnum lente reparatur.

Lumina clarificat, sincerat fleubothomia.

Mentes, et cerebrum, calidas facit esse medullas.

Viscera purgabit, stomachum, Ventremq; coercet.

Duros dat sensus, dat somnum/tedia tollit.

Auditus/Vocem/Vires producit et auget.

Here the aurtour speakynge of bludde lettynge/
sayth/that at. xviij. yere of age one may belette
bloudde.

bloudde. And touchyng this Galen sayth / that
 chyldren shulde nat be lette bloudde / before they
 be. xiiij. yere olde at leest : bycause chyldrens bo-
 dies be soone resolued from outward heate / and
 therfore by boydynge of bloudde they shulde be
 greatly weakened. Also for that they nede to nou-
 rysh the thep; bodyes and augmente them / they
 shulde nat diminishe thep; bloudde. And eke for
 that they be sone dissolued from outwarde hete /
 hit suffiseth that they nede nat to be let bloudde.
 And witteth well / that as bludde lettyng is nat
 conuenient for chyldren / so hit is vnholysome for
 olde folkes / as Galen sayth : for the good bloud
 is lyttell and the yll moche : and bludde lettyng
 draweth away the good bludde / and leaueth the
 yll / as Auicen saythe : and therfore bloudde let-
 tyng is vncouenient for suche persones. **Seco-**
ndlye / he putteth the hurte of bloudde lettyng.
 Of necessite with boydynge of bloudde / done by
 bloudde lettyng / mans spirites beyng in the
 bludde / do auopde. **Thyrde** / he sheweth howe
 the spirites shuld be cherished and restored / and
 that is by drynkyng of wyne after the bloudde
 lettyng : for of all thyng to norysh quickly /
 wyne is best / as is before sayd. The spiritis also
 be cherished and restored by meatis / but that is
 nat so quickly as by wine. And the meate after
 bloudde lettyng / must be lyght of digestion / and
 a great engendrer of bludde / as reere egges / and
 suche lyke. And all though the meate restore the
 spirites

Gal. 12. de an-
 gmo.

Gal. 12. 129

Gal. 11. 1. 8
 cap. 2.

spirites after bludde lettynge / yet lette the paci-
entes beware of moche meate the fyrste and. ii.
day. For Isaac saythe In dietis, that they muste
drinke more than eate / and yet they must drinke
lesse than they dydde befoze bludde lettynge: for
digestion is weaker. Fourthly / the auctour puts
teth a. xi. profittes of bloudde lettynge / that is
dulpe done. fyrste / temperate bloudde lettynge
comforyteth the syghte: for dymynshynge of hu-
mours doth eke diminishe sumynge to the heed:
and the repletion therof / that darketh y syghte.
Secondely / hit clerethe and makethe pure the
mynde and brayne / thzoughe the same cause.
Thyrddly hit heateth the marp: for it minissheth
the superfluites / that therto come and coole hit.
Fourthly / hit purgeth the entrayles / for nature
uncharged of bloud / digesteth better rawe hu-
mours that be lefte. fyftely / bloud lettynge re-
streynteth bometynge and the laske: for hit dy-
uerteth the humours from the interior partes
to the outwarde: and specially the lettynge blud
of the armes / as Ruicen saythe: For lettynge
blud of the fete stoppeth nat so wel: yet pchance
the bloud lettynge shall augment the laske / and
that. ii. wayes. fyrst / by bloud lettynge nature
is discharged of her bourden: and beyng com-
forted / hit prouoketh other vacuations. Secon-
dly / if the laske be caused by great weakenes of
vertue contentpue. For than / by reason that by
bloudde lettynge vertue is weakened / the laske is
aug

augmented. Syxtly / bloud lettynge clereth the
 wyttes: For it minisheth vaporation that gothe
 to the heed and troubleth the wyttes. Seuēthly
 lye / hit helpeth one to slepe / for therby many hus
 mours be voyded / of whiche dyuris sharpe vas
 pours are lyfted by / that lette one to slepe. The.
 viij. is / hit takethe away tedylousnes and ouer
 great grete: for therby vertue is vnloadē of grete:
 for with the melancoly blud / & dregges of blud /
 whiche induceth tediousnes & grete, are drawen
 out. The. ix. is / hit comforteth the herynge: for
 therby the vapours and humours that ascende
 to the heed / and let the herynge are diminished.
 The. x. is / hit comforteth the voyce: for therby
 & superfluites and humidites / that wolde come
 to the breste or pype of the lpghtes / and let the
 voyce, are diminished. The. xi. is / hit augmen
 teth the strengthes / for therby the bodye is dis
 charged of grete. Wherfore the vertue is aug
 mented.

Tres insunt istis Maius / september / aprilis.

Et sunt lunares / sunt Belut ydra dies.

Prima dies pilni / postremaq; posteriorum.

Nec sanguis minui / nec carnibus auferis Bt.

In sene Bel iuene / si Bene sanguine plene.

Omni mense bene, confert incisio Bene.

Hi sunt tres menses / Maius / september / aprilis.

In quibus eminnas / Et longo tempore diuas.

Here the auctour saythe / that these. iij. Maye /
 Septembze / and Apryle / are the monethes of
 f the

the moone: and in them are dayes forbydden to
 let bloud/that is the fyrste of Maye/ and laste of
 September and Apryle. Though this be a cō-
 mon rule/ yet hit is false. For the forsayde dayes
 maye be as good and as worthy to be chosen as
 the other/ after the diuersite of the constellation
 in them. Farther/ he sayth/ that in those dayes
 one shulde nat eat goose fleshe/ whiche is also
 false and erronypous/ and verpe wytte crafte.
 I thynke the auctour hadde this sayenge of the
 Jewes/ whiche obserue suche maner. Secōdly
 he saythe/ that men of myddell age and yonge
 folkes/ whose beyne be full of bloudde/ may be
 let blud euery moneth: for those may well resyst
 resolution; and in them is great quātite of good
 bloud. Thyrldy he sayth: that bludde lettynge
 for mang helth/ must be done in one of these. iij.
 monethes/ Maye/ September/ and Apryle.
 But yet with difference/ for in Apryle and May/
 the lyuer beyne muste be lette bloudde/ bycause
 than in ver tyme the bloudde encreaseeth: and in
 September in the splene beyne/ bycause of mel-
 lancole/ whiche thā in autumne encreaseeth.

frigida natura frigens/ regio/ dolor ingens.

Post lauacrum/ coltum/ minor etas/ atq; seniles.

Morbus prolixus/ repletio potus et esce.

Si fragilis Vel subtilis sensus stomachi sit.

Et fastiditi tibi sunt fleuobothomandi.

Here the auctour putteth. xij. thynges that let
 bloudde lettynge. The fyrste is coldnes of com-
 plection

plection: For as Galen sayth/ bloudde lettynge
cooleth and augmenteth coldenes: bycause/ as
Isaac saith/ blood is the foundation of natural
heate: and in that that blood lettynge boydeth
blud/ it voideth hete/ and so consequently colety.
The. ii. is a feruent colde contrey/ vnder whiche
a colde season shulde be comprehended/ whiche
also letteth blood lettynge: for in a countrey and
season very colde/ the blood is closed in y^e depest
partis of the body, and the blood that tarieth in
the vtter partis/ the colde maketh thicke/ whi-
che to void is no wisdom. The. iii. is feruent
ache/ vnder whiche eke maye be comprehended
great inflammation of the body: for if one in suche
accident is be let blud/ there foloweth great mo-
tion agitative/ contrary to nature/ and greater
inflammation/ whiche weakeneth nature more.
The cause of this motion agitative is attractiō
to diuers partis: for by blood lettynge attractiō
is caused to the place that is lette blood: and by
great ache. attractiō is caused to y^e place of ache.
The cause of greater inflammation is/ that by
blood lettynge the humours be moued/ wherby
they be more inflamed. And this is trowth whā
bloudde lettynge is lyttell and artificiall. Yet if
hit be done tyll one swounde hit is holsome in y^e
forlapde cases: for this bloudde lettynge/ whā
hit ouercommeth the attraction of the ache/ hit
causeth nat motion agitative/ and lyke wyse hit
taketh awaye inflammation/ whā there be no

f.ii. humours

Gal. in com-
mento illius
aphorif. que
§ geruntur.

humors/that shulde moue hete/and cause more
inflāmatiō. This is Galens mynde/sayenge:
there is no better medicine for an impostume of
feruent inflāmatiō/feuers/and a great ache/
than blood lettynge. The.iii. is bairnyng/spe-
cially resolutiue: for that letteth blood lettynge/
for that were vacuation vpon vacuatiō/whiche
nature can nat easely beare. The. v. is carnall
copulation: for immediatly after that one shuld
nat be letten blood/bycause of double weakyng
of nature. The. vi. is to olde or to yonge/as hit
is before touched. Of this Auicen sayth: Take
hede howe thou lettest one bloodde in any of the
foresayd cases: outcepte thou trust in the fygure/
in solidite of þ musculls/largenes of the veynes/
the fulnes of them/and ruddy colour. The. vii.
is longe sickenes: for by suche lettynge of blood/
nature is doubly febled/both by longe spckenes
& diminishinge. This is of trouthe sayth Auicē,
excepte there be corrupte blood/for than bludde
lettynge is holsome. The. viii. is great repleciō
of drinke. The. ix. is to eate to moche meate:and
vnder this is compyled meate vndygested.
The cause herof (as Auicen saythe) is this /
There be.iii. thynges þ drawe to them/that is
emptynes/heatc/and secrete vertue or propiete.
Than if the veynes be empty thzough voidyng
of blood/they drawe to them from the stomake
or liuer/vndigested or supfluous meate or drinke.
whiche vndigested meate whan hit cometh to þ
mems

membr̃es / can not be amended / that is to saye /
digested: for the thyrd digestion can nat amende
the faute of the seconde / nor the. ij. of the fyrste /
if the faute be so great that hit can nat conuerte
in to the membr̃es / and hit there remaynyng
māy cause some disease. The. x. is feblenes / for
bloudde lettyng is a stronge boyder / as Galen
saythe / therfore a feeble persone may nat endure
great diminishyng of bloud. The. xi. is subtile
sensyblenes of the stomakes mouth: whiche is
called the harte stryng / for of suche bloudde let
tyng / swounyng folowethe easely. And vnder
this. weakenes of the stomake is eke comprised,
and easy flowyng of coler to the mouth therof /
enducyng vometyng. Wherfore they that haue
the forsayde accidentis shulde nat be lette bloud.
For by blud lettyng the humours moued be en
duced to the stomakes mouthe / as to a place ac
customed: and bycause it is a weake and an im
potent membre to resyste that fyre / therfore by
suche letting of blud many incōueniēces chāce.
This is one cause why manye swounde / whan
they be lette bludde: by reason the coler floweth
to the stomacke / whiche bytyng the stomacke /
pyneth the harte and stomake so / that it causeth
one to swounde. The. xii. is lothyng: for if in
this lothyng / one be let bloud, whan the veynes
be emptye / they drawe to them yll mattier that
causeth lothsonnes. And besydes the forsayde
accidentis there be yet other, that lette bloudde

f.iii.

lettyng.

Gal. ii. apho.
commen

lettynge. fyrst boydyng of menstruous flire oz
 the emeraudes: for one diseased with eyther of
 these shulde nat be let bloud: yet it may be done
 to dyuerte the flyxe oz mattier a nother waye.
 The.ij. is rarenes of composition: for in rare bod-
 dys is moche dissolution: and therfore this res-
 solution suffiseth them without euacuation/ as
 Galen saythe. The.iiij. is rawenes/ and clāmp-
 nes of humours: for than beware of bludde let-
 ting. bicause it encreaseth rawnes of humours:
 and therfore in longe sykkenes ye shulde nat let
 bloudde: for rawenes of humours encreaseth/
 strength feebleth/ and the sykkenes pzonlongeth.
 And therfore Auicenn sayth/ that in longe sykkes-
 nes befoze one is let bloud/ he shulde take a laxa-
 tiue/ all though he nede bothe. Rawenes of hu-
 mours is caused. ij. wayes. One is thzoughe a
 bundāce of humours that choke naturall hete/
 whiche chokynge bredeth rawe humours/ and
 than bloudde lettynge is holsome. Wherfore
 Alexander saythe: Lettynge of bloud in the be-
 gynnyng of the dropsey is holsome: whan hit com-
 meth by abundance of menstruous bloud/ that
 thzough some cause is prohibited to issue: oz by
 abundance of the emeraudes: For lyke as a lit-
 tel fire is quenched vnder a great heape of wod/
 so lyke wyse naturall heate is suffocate with a
 bundance of humors. The.ij. cause of rawe hu-
 mors/ is feblenes of naturall heate/ as in folkes
 of feble complexion/ oz suche as haue ben longe
 sycke/

Sal. fr. teg.

Alexan. ii. li.
 cap. hydrope
 pili.

sicke/ or be very aged: for thā the sayd blood lettynge is vnholysome: bycause it augmēteth rawnes/ for the blud that obserueth hete/ is drawen out/ and so the body is made cold and þ humours moze rawe: Therfore the blood must be left to digest rawe humours. The.iiij. is vndue disposition of the aper/ eyther to hotte or to colde: for moche heate causeth stronge resolution: & great colde maketh the bloudde thicke and vnapt to issue or auoyde.

Quid debes facere, quando Bis sienbotfomari.

Vel quando minuis, fueris Vel quando minutus.

Vinctio siue potus, lauacrum, Vel fascia motus.

Debent non fragili tibi singula mente teneri.

This texte declareth. v. thynges þ ought to be done about blood lettynge: some before/ some at the tyme/ and some after. The fyrste is annoyntynge/ whiche other whyle is vsed in the blood lettynge/ as to annoynte the place or beyne that is opened: to alwage the peyne: some tyme hit is vsed after bloudde lettynge to kepe the gash that hit close nat vp to soone/ that the humours that be left in the beyne may haue some respiration/ and some yll fumes boide out. The.ij. is to drynke/ and specially wyne/ whiche is good in blood lettynge: if one hap to swounde: and also hit is very holysome after bloudde lettynge/ to reuue the spirites and engendre newe bloudde/ whiche thyng in practise all phisitians obserue. The.iii. is bapnyng/ whiche is holysome. iij.

dayes

B. thynges
in bloudde
lettynge.

dayes befoze and. iij. dayes after bloud lettynge/
and nat the same day. Hit is good befoze/ if one
thinke he haue grosse humours with in hym/ for
bainynge leuseth and moueth the humours/ and
for the sayde cause it is holsome to take a sharpe
syrype befoze/ to moue/ dyssolue/ and make sub-
tyle the humours. And therfoze/ whan ye wyll
let one bloud/ ye muste rubbe the arme/ that the
humours in the beyne about may be made sub-
tile and pzeared to issue out moze easely. Hit is
holsome after bloud lettynge/ that the resydue of
humours and vapours that be lefte behynde/
may be leused. Hit is nat holsome the same day,
for baynyng maketh þ skynne lynnowe or sou-
pulle/ whiche made lynnowe wyll nat abyde the
stroke that is gyuen in bloud lettynge/ and that
is dangerous. The. iij. is byndynge with lynn-
nen clothes/ whiche is very holsome to stop the
bloudde after euacuation therof: and befoze ble-
dyng/ to drawe the humours in the beyne/ and
to cause them to swelle/ and better to appere.
The. v. is moderate walkynge after bloudde let-
tynge to dissolue and make subtile the humours/
and after warde to leuse the resydue of the hu-
mours that be lefte behinde. Some vse to be let
bloudde fastynge/ but some other saye. hit were
better to eat a reze rosted egge fyrst/ and cherto
drynke a draught of wyne/ about þ houre of. ix.
or. x. befoze dyner/ and forth with to be let bloud.
By cause whan the stomacke is emptye/ nature
reteyneth

reterpnethe still the bloudde more strongelye /
leeste she shulde lacke nouryshement / but whan
one hath eaten a lpttill nouryshynge meate / as
wyne and egges is / thā nature suffreth þ bloud
better to issue.

Epilax at trifles. Iratos placat amantes.

Ne sint amantes fleubosomla facti.

Here be declared. iij. effectis of bloudde lettynge.
Fyrst it maketh a sadde person mery. Secondly
it appeaseth angry folkes: The reason is this /
moche melancoly myngled with the bloud / cau-
seth heuynes / and moche coler causeth the anger /
whiche. is. humours / as they be myngled with
the bloudde / are drawn out by bloudde lettynge.
Thyrddly it kepeth louers from furious raving /
for hit remoueth the bloud from the heed / and
auoydeth hit by the other exterior partes. Fars-
ther more there be. v. causes of bloudde lettynge.
The fyrst is / that the abundance / whether it be
in qualyte / or quantite / or both / shuld be voided.
For as Auicen sayth / two maner of folkes must
be let bloud. One are suche as be disposed to be
sicke / that haue abundance of blud in quantite.
The other are they þ are sycke already / through
the malpce of humours or bloud. But there is
difference in these two bloudde lettynge. For
bloudde lettynge for the abundance of bloudde
ought to be moche: but whā it is done to auoide
yll bloud / hit must be moderate as Galen sayth.
And therfore they do very yll that let them selfe

The effect
tes of blud
lettynge.

Sale. the
metates.

g blede

Gal. in com-
mento illius
aphoriz. que
egernatur.

blede till they perceyue the good bloud issue/ for
peraventure all theyr bloud shall rounne out/er
they se any good bludde appere. Therfore they
shuld boide a littel at ones: and after the minde
of Galen/ in this case: befoze they let one bloud/
they shuld gyue hym good meates/ to engendre
good bloudde/ to fulfyll the place of the yll bloud
that is auoyded: and after within a lyttel space/
to let bloud a lyttell and a lyttell. This is called
dyrecte lettynge of bloud/ for it is done to auoyde
abundance of bloud/ and of suche humours as
shulde be auoyded. The fyrste indirecte cause is
the greatnes of the disease/ and greatnes of the
apparent behemēt inflammation/ for as Galen
saythe/ there is no better medicine for an im-
pōstume of behemēt inflammation/ feuers/ and a
great ache/ than bloudde lettynge. The.ii. indi-
recte cause is/ that the mattier whiche muste be
auoyded/ be drawen to that place from whens it
muste be auoyded. And therfore in retention of
the menstruous fluxe and emeraudes/ the great
veine in the fote called Sopsena, must be opened/
as Galen saythe/ to drawe downe the mattier of
the bloudde. The.iii. indirecte cause is to drawe
the humours to the place contrary to that place
that they flowe to/ to dyuerte the mattier from
that place. Therfore/ for to moche abundance of
menstruosityte/ the veyne Basilica, muste be lette
bloud to turne the matter to the contrary parte/
and so to voyde hit from his propre course. And
therfore

therfore he that hath a plurely on his lefte syde/
must be let blud on þ right side, to diuert & draue
þ mattier to the place contrary to that place þ it
enclpneeth to. And lyke wyle if it be on the ryght
side, to let blud on þ lefte. The.iii. indirect cause
is, þ by letting of blud, one portion of þ mattier
may be auoyded, þ nature may be the stronger
bpō the residue, & so lettynge of blud is holsome/
whan the body is full, lest impostumes growe:
for the regiment of nature is feble, in regarde of
these humours: wherfore whan a portion of the
mattier is voyded, nature gouerneth the mats-
tier so þ it shulde nat flowe to some weake place
and breede an impostume.

Fac plagam largam medlocriter. Et cito sumus.

Exeat Sberius, liberiusq; truo.

Here the auctour sayth, that the gashe made in
letting of blud, ought to be of a mean largenes,
þ the grosse blud may easely issue out; for whā þ
gashe is drapte, the pure bloud onely goth out/
and the grosse abydeth styll in. And note, that
some tyme the gashe muste be great and some
tyme smalle. The gashe muste be great for. iij.
causes. fyrste, bycause the humours be grosse/
and grosse blud must be voided, as in them that
be melancoly. Secondly, in wynter the gashe
must be great, for colde engrosseth the humours.
Thyrdly, for thabundance of humours, for they
auoyde better by a greatte gashe than a small.
But the gashe must be small, whan the persone

is of weake strength / that the spiritis and natu-
rall heate auoyde nat to morhe : and like wyle in
a hotte sealon / and whā the blud is pure.

Sanguine subtracto sepe horis est vigilandum.

Ne somni fumus ledat sensibile corpus.

Ne neruum ledat non sit tibi plaga profunda.

Sanguine purgatus non carpas protinus escas.

Thre thynges muste be consydyed whan one is
let bloud. fyste / that he slepe nat in. vi. houres
after / leest the fumes engendred by slepe ascende
to the heed and hurte the bryayne. farther / leest
in his slepe he turne hym on the arme that is let
bloud / and therby hurte hym / and leeste the hu-
mours by slepe flowe to the peynful membre / by
reason of þ incision / and so brede an impostume.
foz Galen sayth / that if impostumes brede in þ
body / or in a mēbre that is hurte : the humours
wyl flowe ther vnto. But Auicen assigneth an
other cause / that by suche slepe may chance cons-
fraction of the membres : The cause may be as
Galen saythe / that slepe is vnholosome in þ ague
fytte : foz naturall heate goth inwarde / and the
outwarde partes ware colde / and the fumes re-
mayn vnconsumed ; wherby the rygour is aug-
mented / and the feuer fyttē prolonged. Also by
mouynge of the humours i lettynge of bloud / fu-
mes are repled vp to the senowes and brawnes
of the armes : whiche remainyng vnconsumed.
ware colde in slepe / and ingrosse in the viter par-
tes. And therfore if one slepe immediately after
lettynge

Gal. ii. apho.
aper illo.
In quo 1c.

lettynge of bloud / they cause contraction of the se-
 nowes and braunes of y^e armes. And he sayth /
 that one in lettynge of bloud / must beware that
 he make nat the gashe to depe / lest he hurte a se-
 nowe or an arterie strynge vnder the beyne: for
 hurtyng of a senowe causeth a mortall crampe,
 or losse of a membre / as an arme or a synger / &
 hurte of an artery strynge / causeth bledynge vns-
 curabe. And one oughte nat to eate immediatly
 after he is let bludde / but he muste tary tyll the
 humours in hym be in quiete / lest the meate as
 fore it be digested, be drawen to gether with the
 bloudde / to succour the hurte membre.

Omnia de lacte vitabis rite minute.

Et vitet potum fleubothomatus homo.

Frigida vitabit. quia sunt inimica minutis.

Interdictus erit minutis nubifus aer.

Spiritus expulstat minutis luce per auras.

Omnibus apta quies est motus valde nocturnus.

Here chauctour saythe. v. thynges muste be es-
 chewed of hym that is let bloudde. The fyrst is
 milke and white meatis: for by sturrying of hu-
 mours caused by lettynge of bloudde / ofte tymes
 some humours flowe to the stomake: therfore if
 he shulde eate milke, by minglyng with the hu-
 mours / hit wolde corrupte in the stomake: syth
 of hit selfe hit is verye corruptible. And eke by
 reason that it is swete the milke may be drawen
 to the beines vndigested: and throughe stirring
 of humours lpghtlye corrupte. Secondely / he

B. thynges
 to be fledde
 of him that
 is lett bnd.

g.iii.

must

muste beware of moche dꝛynkynge: for by reason
 that the beyne is be empty / the dꝛynke vndis
 gested is lightly dꝛawē to them / as is aforesaid.
 Thyrddly / he must eschewe all colde thynges / as
 well outward as inward / as meates very cold /
 colde ayer / colde bathynge / thynne clothynge /
 resting on stones / coldnes of the heed and feete.
 for by reason that naturall heate is febled by let
 tyng of bloudde / the body wyl soone be to colde.
 Fourthly / he that is let bloud / shulde nat walke
 in darke cloudy or troublous ayer: for that ma
 keth hym heuy and vnlusty / as is afoze sayd at /
Aer sit mundus &c. And heuines is cause of melans
 coly bloudde. Therfoze he must walke in a fayze
 clere ayer: for that recreateth the naturall and
 lyuely spirites. Fyftly he must eschewe excessiue
 labour / and vse moderate rest: for excessiue stur
 ryng aboute than specialle weaketh / and mo
 ueth humours / but temperate reste swageth
 the mocyon.

Principio minuas in acutis perperacutis.

Etatis medie multum de sanguine tolle.

Sed puer atq; senex tollet vterq; parum.

Ver tollet dupli. reliquum tempus nisi simplex.

The beste
 tyme and
 age to lette
 bloud.

Here he speaketh of.iiii. thynges. Fyrst / the lets
 tyng of bloud shulde be done in the begynnynge
 of sharpe diseases / whiche are ended y. iiii. day.
 For suche be shorte and make no delay: therfoze
 they muste be remedied at the begynnynge.
 The.ij. is / that from. xxx. yere to. xlv. or. l. one
 shulde

Shulde be let bloud mooste/ for at that age bloud
 encreaseth moost of all: nor the dimynyshe
 therof letteth nat the growynge: nor the bodily
 strength is nat lessed therby: for the body in that
 age groweth nat/ but semeth to stāde still at one
 state. The. iij. is/ that olde folke and chylde
 shulde be let bloud but lyttell: for yonge children
 nede moche bloud to noyse and encrease them/
 and aged folkes strength decapeth. Fourthly/
 in ver double quantite of bloud shuld be boyded
 in regarde of other seasons: for that tyme spe
 cyally encreaseth bloudd/ as all phisitians say.
 Touchynge the fyrste sayenge/ a fewe rules con
 cernynge lettynge of bloudd/ wolde be gyuen.
 The fyrst is/ that at the begynnynge of the sye
 kesnes one shulde nat be let bloudd/ for as Galen
 sayth/ nature is worker of all thynges/ and the
 phisitian is mynister. But he sayth/ that no vac
 uation at y begynnynge of sickenes is natural/
 for as nature in the begynnynge of sickenes auoi
 deth nothyng/ lyke wyse no more shulde the phi
 sitian. Yet thze thynges withstandeth this rule.
 The fyrst is furiosite of the mattier. For Auicen
 sayth/ that whan the sykenes begynneth/ one
 shulde nat be let bloud: for lettynge of bloud stur
 reth the humours/ and maketh them subtyl/
 and to rounne throug out al the body/ outcepte
 the mattier be furvous. The. ii. is abundance
 of the mattier/ for Galen saythe/ that it is than
 behouefull to be let bloud/ take a medicine laxa
 tiue/

Gal. iii.
 teign.

Idem. iiii.
 aphor. in
 com. super.
 Egritudine
 morbo.

Gal. in apho.
 Inchoatibus
 morbis.

Gal. xlii.
metates.

Crisis is so
daine iudis
cacyon ey
ther to hel
theor desce
mutacyon.

tiue / to alleupate nature loded with abundance
of mattier. The thirde is greatnes and sharpe-
nes of the syckenes / as whan there is a greatte
and an achesulle impostume / though the mat-
ter be lyttel. For Galen sayth / if the impostume
be great ye must let bloudde at the begynnyng
though there be but lyttell mattier : lest hit
bzeake oz open oz it be rype : therfore to eschewe
many incōueniencēs blud lettynge must be done.
The. ii. rule is / that blud lettynge may nat be
done on the day of motion of the syckenes / as in
(Crisis) noz no other vacuation noz diuertynge of
mattier from y place that nature sendeth hit to.
Noz like wise in the ague fitte. For Galen saith /
That whā the syckenes is in his estate / neyther
bloudde lettynge noz laxatyue shulde be done :
for than the mattier rypeth / whiche rypeth bet-
ter by quyetnes than stourryng. The. iij. rule
is / that lettynge of bloudde shulde nat be done in
begynnyng of the syckenes / whan crisis is re-
moued : for Isaac saythe in his boke of brines /
that though the harte be the engēder of y blud
and spītites / yet the bloudde is fundacion of nas-
tural heat / and susteyneth hit : for heat is nas-
turallye therof engendred : and therfore he that
boydeth bloudde / boydeth heat : whiche shulde
digeste the mattier of the sickenes : and so conse-
quently the sickenes is prolonged / and strength
weaked. And therfore it is to drede / lest through
lengthynge of the sickenes / and weakpynge of the
strength

strength/nature shulde fayle. The. iij. rule is/
that the body haupnge dregges oꝝ fylthe in the
guttēs/shulde nat be lette bloud. The cause is/
there be. iij. thynges that drawe to them/heate,
emptyngs/and all the shappe: so whan the vey-
nes be emptied by lettynge of bloud/they drawe
to them from the nexte membre/as the guttes
and stomacke/wherby the bealpe is indurated/
and the matter in the veynes are moze infected/
the miseraike draweth the humidities of the oꝝ-
deurs/and the oꝝdeurs are dried the moze: ther-
foze ye must fyrst mollify the bealy with clysters
oꝝ suppositories/ excepte it waxe laxatiue alone.
The. v. rule is/that lettynge of bloud shulde nat
be moche vled: for by ofte vlynge therof/one
drawing in age, falleth in to diuers diseases/as
Epilepsie, Apoplexie, and palsey/for by remouynge
of the bloud and heate/many fleumatike super-
fluites are engendred/that cause these diseases.
The. vi. rule is/that a woman menstruate/oꝝ
with childe shulde nat be let bloudde. A woman
with chylde shuld nat/for thereby the heate that
digesteth meate is dyminished/and the foode of
that that she goth with/is take away: specially
whan hit that she gothe with waxeth great/for
than hit nedeth moze foode. This sayth Hippo-
crates/whā the menstruosite kepeth due course
and voydeth naturally inough, lettynge of bloud
shuld nat be done/but whā it voydeth to moche/
than to dyuerte the matter hit muste be done/

h

for

hip. v. ap. 15

for nature wolde nat be lette of her operation.
The. iij. rule is / that after the colericke passion
one shuld nat be let blood / for by reason that let-
tyng of blood stourceth by the humours / a co-
lericke humour may flowe to the stomacke and
enflame hit : noz after vometyng / lest humours
like wyse flowe to the stomake : noz after y^e fluxe /
noz after great watchyng : noz after moche tra-
uayle : noz after any thyng that greatly heateth
oz dissolueth : for in those cases lettynge of blood
shulde greatly moue the humours / and enfeble
the strength. Nowe it is to be considred / who be
mete to be let blood : and therfore we shal declare
a fewe rules. The fyrste rule is / that lettynge of
bloudde is very expedient for delicate / ydel / and
cozly folkes : and that vyle meates engendrynge
moche blood. The. ij. rule is / hit is holsome for
those that haue abundance of bloudde / whiche
abundance is knowen by the thickenes of theyr
urine / for abundance of blood maketh it thicke /
and abundance of coler makethe hit thynne.
The. iij. is / they shuld be let blood / in whom me-
lancoly abundeth : for whan moche natural me-
lancoly rounneth with the blood through out al
the body / nat purifieng the y^el blud / thā lettynge
of blood is holsome. There be. ij. kyndes of me-
lancoly / naturall and vnnaturall. Naturall is
the dregges of bloudde / whiche whan hit abun-
deth / it runneth with the blood : and in lettynge
of bloudde is boyded therwith. For of the same
tem

temperate hete/bloud/and melancoly/the dregs
 ges therof/is engendred. The.iiij.rule is/that
 whan boylunge/conturbacion/and calefaction
 of humours is feared/it is holsome to let bloud:
 and those persones/as soone as they fele them
 selfe inflamed/shulde be let bloud, to auoyde the
 forlapd motions/caused by great abundance of
 humours. Yet other while some be disceyued by
 this rule:for forth with whā they fele calefactiō/
 & feare boyling of humors/they let them bloud.
 And whā this cometh of heate/calefaction/and
 incision/the calefaction or boyling cesselth nat by
 bloud lettynge/ye hit is rather augmented:for
 bloud lettynge moueth the humours/and mas
 keth them rounne throughe the body:therfoze
 lettynge of bloud is nat holsome/excepte hit be
 for abundance of humours/whiche is known
 by moche swette specially in the moynynge/for
 there be some that sweate nat/except they nede
 euacuatiō. The.v.rule is/they that be myghty
 and stronge/shuld be let blud/and nat they that
 be colde and drye. For Galis sayth,that those bo
 dies are apte to be let bloud/that haue great ap
 parent beynes/þ be hearp/and colored betwene
 browne and redde, and folkis nat to yonge nor to
 olde/for chyliden and bnweldye aged parsones
 shulde nat be let bloudde/excepte great necessity
 require it. Many of the sayde rules be gethered
 out of Auicen.

Estas Ver dextas autumnus, hyemsq; sinistras.

h.ii.

Quatuor

*Aul. iiij. l.
 cap. de fens
 borhomia.*

*Quattuor hec membra cephe, cor, pes, epar vacuatur.
Per cor. epar estas. ordo sequens reliqua.*

Here the auctour recytpnge certepne thynges
concernyng the membez that be lette bloudde/
sayth/that in ver and sommer the beynes of the
ryght hande/ arme/or foote shuld be let bludde/
But in wynter and autumne/ the beynes of the
lefte hande/ arme/or foote muste be diminished.
The cause herof may be/for that ver encreaseth
blud/and sommer coler.therfore in ver and som/
mer ye shuld diminyshe those beynes/ in whiche
bloudde and coler abunde/whiche be the ryght
syde beynes/for on the ryghte syde of the bodye
standeth y membeze that engendzeth bloud/that
is the lyuer/and the receptacle of coler/the gall.
Autumne engendzeth melancoly/whiche is ge/
thered to gether/ and nat resolued by wynter/
therfore in ver and wynter/ those beynes shulde
be let blud in whiche melancoly hath dominion/
whiche be the lefte side beynes/ for the splene is
on the lefte side on the body/whiche is the recep/
tacle of melancolye. Secondly/ he saythe/ that
these. iiij. membez/ the heed/ y harte/ the fote/
and the lyuer/after the. iiij. seasons of the yere/
muste be emptied/ the harte in ver/ the lyuer in
sommer/ the heed in wynter/ and the foote in
Autumpne.

Dat saluateffa tibi plurima dona minuta.

purgat epar, splenem, pectus, precordia, Dorem.

Innaturalēm tollit de corde dolorem.

Here

Here the auctour recyteth .v. commodites that
come by lettynge bludde of the beyne *Saluatella*.
Hit is the beyne on the backe of the hande / be-
twene the myddel synger and the ryng synger /
hit purgeth the lyuer / hit clenseth the splene / hit
mundifieth the brest / hit preserueth the stomas-
kes mouth from hurte / hit dothe away hurte of
the boyce. The reason of all these commodites
is bycause the forsayde beyne auopdeth bloudde
from all these places / as after hit shall appere.
For a more ample declaration hit is to wytte / y
in lettynge of bloudde / otherwhile the beyne be
opened and some tyme the arteries. The ope-
nyng of the artery is dangerous / y cause hereof
is the ouer moche bledinge / whiche is caused .ii.
wayes. One is through feruent heate of the ar-
terie bloud / for a hotte thyng is soone mouable /
& delateth & openeth y artery / & therfore hit hel-
peth moche / to voyde the bloud in lettynge bloud
the artery. The .ii. cause is mobilitie of the arte-
rie / and therfore the wounde or gashe in hit is
slowely healed / for woundes without rest can
nat heale. Yet this lettynge of bloud is holsome.
iiij. maner wyse. Fyrst whan there is abundance
of subtile blud in the body. Secondly / whan the
bloudde is vapoious. Thyrde whan hit is
hotte. For subtile bloud / of whiche natural blud
and spirites be engendred / resteth in the artery:
but grosse bludde that noyssheth the membres /
resteth in the beyne. Lyke wyse the vapoious
h.iii. bloud

bloud is conteyned in the arterie / and sanguine
bloud in the veynes. Also the hottest bloud / the
whiche is of the harte the hottest membre engē
dred and digested / is contained in þ arterye / and
the other bloud in the veynes. Secondly note /
that the veynes are opened in many membres /
some tyme in the arme / or in the great hande or
small / some tyme in the foote / some tyme in the
nose / some tyme in the forehead / some tyme in the
Lyppes / some tyme vnder the tounge or in the
ruffe of the mouthe / some tyme in the corners of
the eies toward þ forehead. From the arme pytte
to the ellebowe are. v. veynes to be opened / as
Balis and Auicen say. The fyrst is called Cepha
sica / whiche is the heed veyne: The. ij. is called
Basilica / whiche is the lyuer veyne. The. iij. is
called Mediana / or Cardiana or nigra after Auicen /
or matrix after Balis. The. iiij. is called affellaris.
The. v. is called funis brachii. In the lesse hande
is saluatella / so that in the arme / in that it contei
neth the more and the lesse hande / are. vi. veynis
to be opened. Cephasica empteth the partis aboue
the necke / and therfore to open that veyne hit is
good for diseases of the heed / as the megrim and
other hotte grefes caused of hotte matter. This
veyne begynneth at the shulder / and goth forth
toward the lefte side of the arme. Basilica emp
teth the partes vnder the necke / as frome the
breast and lyuer: and therfore the lettynge blud
of this veyne is hollesome for diseases of þ breast
and

and lyuer/ and ryghte good in a plurespe. This
veyne begynneth at the arme hole/ and goth a-
longe to the bowng of the arme. Mediana is be-
twene these. ij. sayd veynes/ and is compacte of
them bothe/ for hit is the braunche of eche. And
hit is eke median in vacuation: for hit voydeth
from all about/ vnder/ from/ and aboue y necke.
Wherfore it is the vniuersal veine to al the body
in voidyng: but nat vniuersal (as some say) by-
cause hit begynneth at the harte/ but bycause
hit is the braunche of Cephalica and Basifica. Ther-
fore whā ye wyl let Cephalica bloud/ and it appe-
reth nat/ ye shuld rather take Mediana thā Basis-
fica. And lyke wyle whā ye wyl let Basifica blud/
and hit appereth nat/ ye shulde rather minyſhe
Mediana than Cephalica. For hit agreethe better
to bothe/ than one of them with the other. Sal-
uatella is y veine betwene y myddell fynger and
the ryngge fynger/ more declynyng to the myd-
del fynger. Hit begynneth of Basifica. This veine
is opened in the ryghte hande for opilation of y
lyuer/ and in the lefte hande for opilation of the
splene. There is no reason why it shuld be so/ as
Auicen saythe/ but experyence: whiche Galen
founde by a dreame as he saythe. He had one in
cure/ whose lyuer and splene were stopte/ and he
dreamed that he dyd let him blud of this veine/
and so he dyd and cured the pacient. Whan this
veine is let bloudde/ the hande muste be put in
warne water/ to engrosse and dilate it/ bycause
hit

hit is subtile: and that the gashe shulde nat close
to soone/and to make the grosse bloudde thinne.
Assil'aris is vnder Basifika, and appereth in byn-
dyng the arme: and lyke iugement is of hit as
of Basifika. Iunis brachii is ouer Cephalica, or elles
the hyndermoste bone: and is of one iugement
with Cephalica. Therfore as Auicen and Galen
saye/though in openyng of beynges/be vniuers
fall vacuation of all the bodye/ yet nat from all
beynges egally: noz lyke ieopdy is nat in all. For
Kalis sayth/ that Cephalica is the surer/and Bas-
sifika moze to be feared / and Cardiac is to feare/
but nat so moche as Basifika. Cephalica is sureste/
for there is neither senowe noz arterie aboue noz
vnder hit: but vnder cardiac there is a senowe/
and vpper aboue hit is a subtile senowe: ther-
fore hit is to feare lest hit shulde be cutte. Bas-
sifika is very ieoperdous: for vnder hit is an arte-
ry/and nere hit a senowe & a muscull. Salsuataella
is nat ieoperdous/and therfore y better to open
it/hit wolde be put in warme water. In the fote
be. iij. beynges/ Sciatica, Sopsena/and the hamme
beyne. These beynges be opened to drawe the
bloudde to the lower partes/as in prouokynge
menstruolyte / and the hamme beyne is better
than Sopsena or Sciatica/ for it is nerer the ma-
trice. Sopsena draweth blud from the yarde/cods-
des/and matrice / and Sciatica from the ancles
raines and other membles towarde mans lefte
syde. Sopsena from the matryce and membles
there

there about / though they be braunches of one
 veyne. In the middes of the forehead is a veyne/
 whiche is open for olde diseases of the face / as
 morpheu / dyse scurfe / and scabbe / and for disea-
 ses of the eyes / but fyrst cephalica muste be mini-
 shed. There is lyke wyle a veyne in the nose/
 and whan any of them is open the necke must
 be bounde / and one open after an other: and by
 byndynge of the necke / they wyll better appere.
 There be veynes in the lippes whiche be open
 for impostumes in the mouth or gommies / but
 Cephalica is fyrst mynyshed. To open the. iiii.
 veynes in the ruffe of the mouth is holsome as
 gaynste the reumes that flowe to the tethe / and
 cause them to ake. These veines appere playne-
 ly / and muste be open whan the mattier is dy-
 gested. There be veynes in the corners of the
 eyes towarde the forehead / and they be open for
 diseases of the eyes / but fyrst cephalica muste be
 mynyshed. The veynes in the tympples be let
 bloudde for the megrym and for great and longe
 heed ache. And those be the veines / that Hippo-
 crates and Galen calle Juneniles / the incision of
 the veinis maketh a mā vnable to get children.
 Also in the necke be veines / called guides / whiche
 muste be open in the begynnyng of lepre / and
 specially for stoppyng of the wynde pypes / and
 in the swynacpe / whiche lettethe one to drawe
 his breathe.

Si dolor est capitis ex potu simplici bibatur.

Ex potu nimio nam febris acuta creatur.

Si vertex capitis vel frons estu tribulentur.

Tempora fronsq; simul moderatur cepe fricentur.

Moxella cocta necnon calidaq; lauentur.

A medicine Here thauctour notynge. is. thynges / sayth. that
for the heed if heed ache come by to moche dꝛynkynge and
ache caus specialle of wyne / or of any other dꝛynke / that
sed by dꝛink maketh folkes dꝛonken / one muste dꝛynke colde
kynges. water vpon hit / the whiche with the coldenes
therof ingrosseth the funies that are lyfted vp /
and lettethe them to hurte the bꝛayne. The. is.
thyng is / that if the toppe of the heed or foꝛheed
be greued with to moche hete / than the impuls
shulde be moderatelye chafed / and after washed
with warme water / in y whiche moderwozte is
lod / foꝛ motherwozte is colde and coleteth.

Temporis estiuu ieiunia corpora siccant.

Quolibet in mense confert Vomitus. quoq; purgat

Humores nocuos, stomachi lauant ambitus omnis.

Ver / autumnus / hyems / estas dominatur in anno.

Tempore Vernali calidus fit aer humidusq;.

Et nullum tempus melius fit fleubothomie.

Vsus tunc homini Venetis confert moderatus.

Corporis et motus. Ventrifq; solutio. sudor.

Balnea purgantur tunc corpora medicinis.

Estas more cale siccant nascatur in illa.

Tunc quoq; precipue coleram rubeam dominari.

Humida frigida fercula dentur. sit Venus extra.

Balnea non prosunt. sit rare fleubothomie.

Utis est requies. sit cum moderamine potus.

Here

Here thauctour notynge diuers thinges / sayth /
that moche fastyng in sommer dryeth the body /
for in that that sommer is of nature hotte and
drye / hit resolueth the humors : the whiche also
be resolued by ofte sweatyng in sommer / and so
fastyng ther vpon dryeth the body moche more /
for whan the humydite of meate is goone / the
heate of the body worketh vpon his owne hu-
midites / and dryeth them. Wherfore Hippocra-
tes saith: Hunger is expedient for those that are
verye moyste / for hunger dryeth the bodye.

The.ii. thyng is / y^e vometyng ones a moneth
is hollome / for ther by hurtful humours that be
conteyned in all the circute of the stomacke / are
voyded. To this agree the Auicen / sayenge :
Hippocrates byddeth one to vomete euerye mo-
neth twyle.ii. daies one after an other / that the
seconde day may auoyde hit that the fyrst coude
nat / this conserueth helthe / and scoureth the sto-
make from flume and coler. The stomake hath
nothyng to purge hit / lyke as the guttes haue
red coler. Auicē putteth other profites of vome-
tyng that is well done. fyrst it is good for heed
ache / caused of moyste vaporous mattier that
ascende from the stomake to y^e heed / but if heed
ache come of his owne hurte of the braine / than
vometyng dothe rather hurte than prosytte.

Secondly it clereth the syght / darked with va-
porous mattier of the stomacke / or elles nat.

The.iii. is. hit dothe awaye wamblyng of the
i. ii. stomake

hip. vii. pars
aphorism.

stomake/ in that it auoydethe the humour that
causeth hit. The. iiii. is hit comforteth the sto-
macke/ in to the whiche coler is descended / the
whiche corrupteth the meate. The. v. is/ it doth
away lothynges or aborpynges of meate. The. vi.
is/ hit dothe awaye the cause/ that maketh one
haue a lust to sharpe/ poynticke/ and lower thyn-
ges/ y^e whiche cause of these dispositions beyng
remoued/ putteth or doth away y^e effecte therof.
The. vii. is/ vometyng is hollesome for the laske
that cometh befoze the droply/ for hit auoydeth
the mattier of the sayde laske/ and purgeth the
stomake. The. viii. is/ hit is hollesome for the gre-
fes in the raynes and bladder/ for hit diuerteth
the mattier y^e floweth to these partes/ another
way. The. ix. is/ if vometyng be done by con-
straynte of elbowe / hit auoydeth the mattier/
wherof lepre groweth: hit amendeth the fyrste
digestion. that the other digestions may the bet-
ter be done. The. x. is/ hit maketh one to haue
a good colour. The. xi. is/ it purgeth y^e stomake
of a humour that causeth epilencie. The. xii. is/
by stronge constraynte it remoueth a stoppyng
mattier/ the whiche causeth the isteric. And lyke
wysse hit auoydeth a flematike mattier the whi-
che commonly is cause of this stoppyng. The.
xiii. is/ it auoideth the matter that causeth asma,
a disease that causeth one to drawe his breathe
peynfully/ and eke hit comforteth the spiritall
membres/ by whose hete/ the superfluites that
cause

cause asina / are consumed. The. xiiij. is / hit is
holosome agaynste shakynge and palseye / for hit
auoydeth the matter that is cause therof. The.
xv. is / hit is holosome for one that hath greatte
blacke sores on his lower partes : for hit turneth
the humors from thence. Al though vomeyng
duely and well done be cause of these commodi-
tes / yet whan hit is vnduely done / hit induceth
many hurtes : for hit febleth the stomacke and
maketh hit apte for matters to flowe into / hit
hurteth the brest / the sight / the tethe / olde heed
ache. &c. as Auicen sayth. The. iij. thyng that
is noted in the texte is / that there be. iij. seasons
of the yere / ver / sommer / autumn / and winter.
Ver in respecte of the other seasons / is hotte and
moyste / though hit be temperate in hit selfe / as
Galen sayth in his booke of complections / wher-
fore it foloweth / that this season is moze apte to
lette bloudde in than the other : for it dothe moze
encreace humours. And therfore in this season
moderate vse of carnall copulation / temperate
motion / laske / styre / and swette / is conuenient /
and lyke wyse temperate bathyng to diminishe
repletion. This season is eke good to take pour-
gations in. The. iij. is / somer heateth & drieth :
and therfore it encreaseth red coler hotte & drye.
And for this cause in sommer we muste fede on
colde and moyst meatis / to diminishe the seruēt-
nes of the heate and drought / and thā we ought
to abstepne from carnall copulation / the whiche

But. iij. i.
cap. xiiij.

also dryethe: and from ofte baynyng/and be let
bloudde seldome/ for lyke cause. We muste vse
quyetnes and lyttell mocyon: for quyetnes doth
mopste/ and moche mocyon dryethe. In this
season in speciall we muste vse moderatellye to
drynke colde drynke: for superfluous drynkyng
of colde drynke, by reason that the poyres be open,
dothe make the body sodaynielye a colde/ or caus
seth the palsey/ or laxite of the membres/ or els
sodayne dethe. From the whiche he defende vs/
that lyueth and reigneth eternally. Amen.

Finis.

Thus endeth this ryght good and necessarye
boke called the Regiment of helthe. Imprinted
at London in Fleetestrete/ in the house of Tho
mas Berthelet, nere to the cundite,
at the sygne of Lucrece.

Anno domini. 1530. mense februaryli.

Cum priuilegio a rege indulto.



1752

1526

222

59298

45

37

1702